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DEVOTED TO SPIRITUAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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PSYCHICAL RESEARCH.

Notes of Experiments with D. D. Home.

By William Crookes F. R. S.

[From Advance Sheets of Part XV. Proceedings of the English Society for Psychical Research.]

Concluded.

Whilst this was going on we heard the accordion fall heavily to the ground. It had been suspended in the air behind the chair where Mr. Home had been sitting. When it fell Mr. Home was about 10 ft. from it.

Mr. Home, still standing behind Mrs. I. and Mr. Wr. C., the accordion was both seen and heard to move about behind him without his hands touching it. It then played a tune without contact and floating in the air.

Mr. Home then took the accordion in one hand and held it out so that we could all see it (he was still standing up behind Mrs. I. and Mr. Wr. C.). We then saw the accordion expand and contract and heard a tune played. Mrs. Wm. C. and Mr. Home saw a light on the lower part of the accordion, where the keys were, and we then heard and saw the keys clicked and depressed one after the other fairly and deliberately, as if to show us that the power doing it, although invisible (or nearly so) to us, had full control over the instrument.

A beautiful tune was then played whilst Mr. Home was standing up holding the accordion out in full view of everyone.

Mr. Home then came round behind me and telling me to hold my left arm out placed the accordion under my arm, the keys hanging down and the upper part pressing upwards against my upper arm. He then let go and the accordion remained there. He then placed his two hands one on each shoulder. In this position, no one touching the accordion but myself, and every one noticing what was taking place, the instrument played notes but no tune.

Mr. Home then sat down in his chair, and we were told by raps to open the table about an inch or an inch and a half.

Mr. T. touched the point of the lath, when raps immediately came on it.

The planchette, which was on the table resting on a sheet of paper, now moved a few inches.

Sounds were heard on the accordion, which was on the floor, not held by Mr. Home.

The corner of the paper next to Mrs. Wm. C. (on which the planchette was standing) moved up and down. (These three last phenomena were going on simultaneously.)

I felt something touch my knee; it then went to Mrs. I., then to Miss A. C.

Whilst this was going on I held the bell under the table, and it was taken from me and rung around beneath. It was then given to Mrs. I. by a hand which she described as soft and warm.

The lath was now seen to move about a little.

Mrs. Wm. C. saw a hand and fingers touching the flower in Mr. Home's button-hole. The flower was then taken by the hand and given to Mrs. I. and the green leaf was in a similar manner given to Mr. T. Mrs. Wm. C. and Mr. Home saw the hand doing this, the others only saw the flower and leaf moving through the air. Mrs. Wm. C. held a rose below the table; it was touched and then taken.

The sound as of a drum was heard on the accordion.

The lath lifted itself up on its edge, then reared itself upon one end and fell down. It then floated up four inches above the table, and moved quite around the circle, pointing to Mrs. Wm. C. It then rose up and passed over our heads outside the circle.

The planchette moved about a good deal, marking the paper.

The cloth was dragged along the table.

Whilst the lath was moving around the circle, the accordion played a tune in Mr. Home's hand whilst Mrs. Wm. C.'s hand was also on it.

Mrs. Wm. C. put her hand near the lath, when it came up to it, and moved about it very much.

The paper on which the planchette was resting moved about us as if by a hand. Many present saw a hand doing it. (Mr. Home and Mrs. Wm. C. saw this hand.)

Mr. H. C. saw a luminous hand come up between Mr. Home and Mrs. Wm. C.

Some time during the evening Mr. Wm. C.'s handkerchief, which had been in her pocket, was taken out of it by a hand.

I saw something white moving about in the further corner of the room (diagonal to door) under a chair. On my remarking this, a message was given by raps:

"William! take it."

On getting up and taking it I saw that it was Mrs. Wm. C.'s pocket handkerchief tied in a knot, and having the stalk of the rose which had been taken from her tied up in it. The place where I picked up the handkerchief was fifteen feet from where she had been sitting.

A glass water bottle which was on the table now floated up and rapped against the planchette.

Mr. Home said: "I see a face. I see Philip's face. Philip! Brother!"

The water and tumbler now rose up together, and we had answers to questions by their tapping together whilst floating in the air about eight inches above the table, and moving backwards and forwards from one to the other of the circle.

Mr. H. C. said a hand was tickling his knee.

A finger was protruded up the opening of the table between Miss A. C. and the water bottle.

Miss A. C., Mr. H. C., and Mrs. I. were then touched.

Fingers came up the opening of the table a second time and waved about.

The lath, which on its last excursion had settled in front of the further window, quite away from the circle, now moved along the floor four or five times very noisily. It then came up to Mr. T., and passed into the circle over his shoulder. It settled on the table and then rose up again, pointing to Mrs. Wm. C.'s mouth.

The lath then went to the water bottle and pushed it several times nearly over, to move it away from the opening in the table. The lath then went endways down the opening.

The tumbler moved about a little.

The lath moved up through the opening in the table and answered "Yes" and "No" to questions, by bobbing up and down three times or once.

A hand was seen by some, and a luminous cloud by others, pulling the flowers about which were in a stand on the table. A flower was then seen to be carried deliberately and given to Mrs. Wr. C.

Another flower was taken by the hand and brought over to Mrs. Wm. C.; it was dropped between her and Mr. Home.

Raps then said:

"We must go."

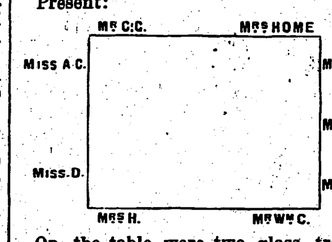
The raps then commenced loudly all over the room and got fainter and fainter until they became inaudible.

The séance then broke up.

(VIII.) Saturday, November 25th, 1871. Sitting at 20, Mornington-road. From 9:15 p. m. to 11:30 p. m.

In the dining-room round the dining-table; no leaf in.

Present:



On the table were two glass troughs of flowers; accordion; paper; planchette; some marked pieces of paper; pencils; hand-bell; spirit lamps; matches, etc. A cloth was on. The lath was on the table.

There was a good fire in the room, which, however, got low towards the end of the sitting, and a gas light was burning during the greater part of the time. When that was put out there was still light enough in the room from the fire and the street to enable us to distinguish each other, and see the objects on the table.

We had scarcely sat down a minute when raps were heard from different parts of the table; a strong vibration of our chairs and the table was felt, and sounds like thumps on the floor were heard. A curious metallic tapping sound was heard on the iron screw of the table.

A message:—"*Selfish.*"—in reply to a remark I made.

A rustling was heard on the table, and one of the glass flower troughs was seen to move along by jerks, till it had travelled about two inches and had got a little onto a large sheet of paper. This movement continued whilst all were watching it. Mr. Home's hands were quiet in front of him.

The wooden lath was then seen to slide an inch or so backwards and forwards.

Mr. Home took the accordion in the usual manner, holding it under the table. It immediately began to sound. Mr. Home then brought it from under the table (he said it appeared to move of its own accord, dragging his hand after it), playing all the time, and at last held it hanging down at the back of his chair in a very constrained attitude, his feet being under the table and his other hand on the table. In this position the instrument played chords and separate notes, but not any definite tune. The sounds on it became louder and the table began to vibrate; this got stronger and stronger until the noise of the accordion playing simple chords was very great, whilst the table actually jumped up and down keeping accurate time with the music. This became so violent that it might have been heard all over the house. It ceased suddenly and in a minute recommenced.

Miss D. said: "Dear spirits, how pleased you would have been had you lived to witness the progress Spiritualism is now making." Immediately a message was given in reply:

"We are not dead!"

Mr. Home brought the accordion back to under the table, when it sounded notes again. There was a sound as of a man's bass voice accompanying it. On mentioning this, one note, "No," was given, and the musical bar repeated several times slowly, till we found out that it was caused by a peculiar distord played on a bass note. On finding this out the instrument burst out with its usual jubilant bar.

Miss D. saying that she felt touched, I asked if we might get some direct writing. Two raps were given. I asked Miss D. to put the marked sheets of paper and pencil under the table by her feet, and requested that something might be written on it.

Three raps.

The power now seemed to go to the lath; it was lifted up several times at alternate ends to a height of several inches and then floated quite above the table.

The planchette moved irregularly along the paper, making a mark with the pencil.

Some of those who were present said they saw a luminous hand touching the paper. I saw the paper raised up at the side away from Mr. Home.

I felt touched strongly on the knee by something feeling like fingers. On putting my hand down a sheet of paper was put into it. I said, "Is anything written on it?"

"Yes."

It being too dark to see what was written, I asked that it might be told me by raps, and on repeating the alphabet I got the following:

"Rctojdourdaniel."

On striking a light the following was seen neatly written:

R. C. *to* J. D.
Our Daniel.

Miss D said the R. C. was Robert Chambers, whilst J. D. were the initials of her own name.

As the paper was a sheet I had marked and it was free from any mark when put under the table, whilst no one had moved from the table in the meantime, this was as striking a manifestation as I had ever seen.

Mrs. Home, who for some time past had said a hand was holding her hand, now said that the hand was under her dress. Each of us in turn went round and felt it. To me it felt very small and I could not distinguish any form which I could be certain was a hand. Mrs. Wm. C. who went next, said it was at first very small but it seemed to grow large as she felt it until it was exactly like a large hand, the knuckles and fingers being very distinct. The hand remained with Mrs. Home for half an hour at least. On asking for the name of the hand which had held hers, the name

"Alexandrine"

was spelt out.

A sound like the snapping of fingers was heard. On speaking of this it was repeated at our request in different parts of the room.

The wooden lath which was lying just in front of me appeared to move slightly, whereupon I leaned forward and watched it intently. It rose up about half an inch, then sank down, and afterwards turned up on one end till it was upright, and then descended on the other side till it touched one of Mr. Home's hands. One end remained all the time on the table whilst the other end described a semicircle. The movement was very deliberate. The lath then moved away from Mr. Home's hands and laid itself across the planchette. Both it and the planchette moved slightly. The lath then moved off and stood quite upright on the table. It then slowly descended.

The accordion, which has been for some time quiet under the table, now was heard to sound and move about. Presently Miss D. felt it coming to her and push against her knees.

The window curtains at the end of the room furthest from the door, and seven feet from where Mr. Home was sitting, were seen to move about. They opened in the centre for a space of about a foot, exactly as if a man had divided them with his hands. Mr. Home said he saw a dark form standing in front of the window moving the curtains, and Mrs. Wm. C. and Mr. C. G. also said they saw a shadow of a form. The form was then seen to go behind one curtain and move it outwards into the room for a distance of about 18 inches. This was repeated several times.

The wooden lath now rose from the table and rested one end on my knuckles, the other end being on the table. It then rose up and tapped me several times. Questions which I put were answered "Yes" or "No," in this manner. I said, "Do you know the Morse alphabet?" "Yes." "Could you give me a message by it?" "Yes." As soon as this was rapped out the lath commenced rapping my knuckles in long and short taps, in a manner exactly resembling a "Morse" message. My knowledge of the code and of reading by sound is not sufficient to enable me to say positively that it was a message; but it sounded exactly like one; the long and short taps and the pauses were exactly similar, and Mr. C. G., who has had practice with the Morse code, feels almost certain that it was so.

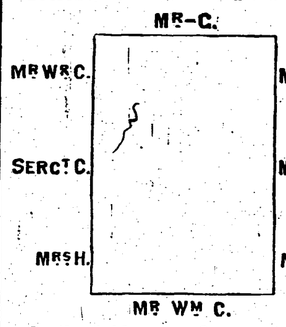
Afterwards at my request the Morse alphabet was given distinctly by taps on the table. During this time Mrs. Wm. C. was standing the other side of the table by Mrs. Home. Her chair between me and Mr. Home was empty and I could see Mr. Home's hands resting quietly on the table in front of him.

Mr. Home went into a trance, and addressed several of us in turn.

The séance ended at about 11:10 P. M.

(IX.) TUESDAY, APRIL 16TH, 1872.—Sitting at 20, Mornington-road. From 8:50 P. M.

Present, in the following order:



On the table were flowers, an accordion, a lath, a bell, paper and pencils.

Phenomena.—Creaks were heard, followed by a trembling of the table and chairs.

The table gently moved from Mr. Wr. C. to Mr. Home.

Raps were heard on different parts of the table.

Mr. —. G. was under the table when the movements were going on. There was vibration and knocks on the floor. The table moved six inches from Mr. —. G. to me; and there was a strong trembling of the table.

A shower of loud ticks by Mr. —. G. was heard, and thumps as of a foot on the floor.

The table trembled two times at Mr. —. G.'s request; then twice and a third time after an interval. This was done several times.

The table became light and heavy. Mr. —. G. tested it, and there was no mistake.

There were strong movements of the table when Mr. —. G. was under it.

Mr. Home's chair moved back six inches.

The accordion was taken by Mr. Home in the usual manner and sounded. Mr. —. G. looked under, while it was expanding and contracting.

We were speaking of the music, when a message was given:

"It comes from the heart. A hymn of praise."

After which beautiful sacred music was played.

The bell was taken from Mrs. Wm. C., and tinkled under the table for some time. It was thrown down close to Mr. —. G., who took it.

The accordion laid down under the table by Serjt. C. and played a few notes, when all hands were on the table. Mrs. Wm. C. put her feet on Mr. Home's. A big hand pushed Mrs. Wm. C.'s feet away. The accordion played and then pushed into Mr. —. G.'s hand. Mr. —. G. held it for some time, but there was no sound, and it was given to Mr. Home.

Mrs. Wr. C's dress was pulled round, while Mr. —. G. was looking on. Mrs. Wr. C. put her feet touching Mr. —. G's.

The accordion played in Mr. Home's hands. He said he felt a touch, on which there were five raps, and a message came:

"We did."

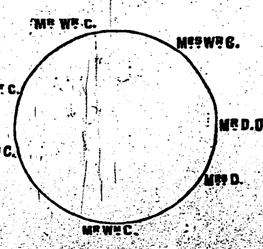
"The Last Rose of Summer" was played exquisitely. Mr. Home then put the accordion down. There was quietness for a minute, followed by movements of the table, and a message was given:

"We have no more power."

(X.) SUNDAY, APRIL 21st, 1872. Sitting at 24 Molcombe street.

Present: Mr. D. D. Home (medium), Mrs. D., Capt. C., Mr. and Mrs. Wm. C., Mr. and Mrs. Wr. C.

In the drawing room, round the centre table.



Phenomena: Strong vibrations of the cabinet behind Mr. Home; continuous raps on the table; very strong vibrations of the cabinet. Then a long silence. Mr. Home went to the piano.

On his return the vibrations recommenced; then there were powerful raps on the table in front of me.

There were thumps on the table and then on the floor.

I was touched on the knee.

I was touched again on the knee. The table then rattled about so violently, that I could not write.

Mr. Home took the accordion in the usual manner. It played a tune.

Mrs. D's handkerchief was taken from her lap by a hand visible to her and Mr. Home, the accordion playing beautifully all the time. A message was given:

"Try less light."

The handkerchief moved about along the floor, visible to all.

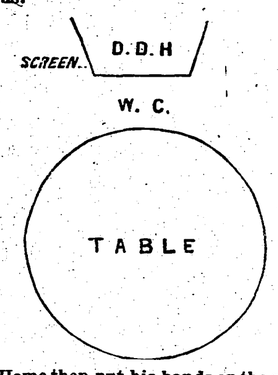
Mr. Home nearly disappeared under the table in a curious attitude, then he was (still in his chair) wheeled out from under the table still in the same attitude, his feet out in front off the ground. He was then sitting almost horizontally, his shoulders resting on his chair.

He asked Mrs. Wr. C. to remove the chair from under him as it was not supporting him. He was then seen to be sitting in the air supported by nothing visible.

Then Mr. Home rested the extreme top of his head on a chair, and his feet on the sofa. He said he felt supported in the middle very comfortably. The chair then moved away of its own accord, and Mr. Home rested flat on the floor behind Mrs. Wr. C.

A stool then moved up from behind Mrs. Wr. C. to between her and Mr. Home.

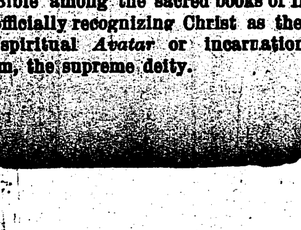
Mr. Home then got up, and after walking about the room went to a large glass screen and brought it close up to me, and opened it out thus:



Mr. Home then put his hands on the screen, and we had raps on the glass. (The gas was turned brightly up during these experiments.)

Then Mr. Home put his hand on one leaf of the screen, and I put my hand where I chose on the other leaf. Raps came from under my hand.

The screen was then put thus:



Mr. Home stood behind the screen and had the gas light shining full on him. He rested his two hands lightly on the top of the centre leaf of the screen. In this position we had the tablecloth moved, raps on the table in front of the screen, and raps on the glass leaves (either one at request). A lady's dress was pulled, and the chairs were shaken.

The screen was then folded up and laid horizontally on two chairs, so as to form a glass table. Mr. Home sat at one side and I at the other side, by ourselves. The light was very good, and the whole of his legs and feet were easily seen through the screen.

Many experiments were then tried on this glass table. Raps came from it at my request where I desired. It was vibrated; and once raps came when Mr. Home was not touching it.

The light was then lowered and the screen put aside.

The cushion from the sofa floated off it and came between Mr. Home and Mrs. Wr. C.

Mr. Home took the accordion, and it played "Auld Lang Syne."

Some one was seen standing behind Mrs. Wm. C.

Mrs. Wm. C. had severe pain in her head Mr. Home came behind her and mesmerized her, and the pain went.

A message came to Mrs. Wr. C.

Nothing more took place after this.

It is reported that a Hindu gentleman has called a congress of Brahman priests and learned men for the purpose of incorporating the Bible among the sacred books of India, and officially recognizing Christ as the last and spiritual *Avatar* or incarnation of Brahm, the supreme deity.

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY WILLIAM HYDE.

1. My parents were of the English Church, but are in the Spirit-world. I was born in Portsmouth, N. H., Feb. 28, 1799; went to Boston in 1815 and learned the trade of a baker. Boston was then a small town of 30,000 inhabitants. I went to central New York in 1826 and there joined the Episcopal church; have helped build churches, and was warden when the so-called Rochester knockings took place. I then became an investigator and attended circles.

2. For the last twenty-five years I have been a firm believer in the return of spirits. Many have returned whom I knew. I was well acquainted with Wm. White and Fanny Conant; attended, I think, as many as fifty circles in the *Banner of Light* rooms. I am also acquainted with the medium, Mrs. Shelhamer; have heard many of the public lectures of Prof. Denton, Prof. Buchanan, Eliza Doten, Mrs. Hardinge-Britten, here and in London. In Detroit I have heard Dr. Spinney, Whiting and Giles B. Stebbins, and Morse, Colville and many others in Europe, but my true knowledge of Spiritualism has been obtained in private family circles in Europe and this country. Have had the spirit telegraph in our own family—sent and received communications. Have also had materialization in our own family.

3. Twelve years ago I became a medium and clairvoyant; have had many communications from spirits whom I personally knew—men of high standing, bishops, ministers of the different sects. They tell me their teaching here was a great mistake—labor lost. They are now for all the human race. In a circle of four persons I have heard twelve lectures from Plato, who lived in Greece 3,000 years ago; from Wm. Ellery Channing, whom I knew in Boston, and Sprague, Seldon J. Finney and many Indian chiefs. I saw at those lectures a vast number of spirits and many dark wanderers seeking for light, some of them brought there by beautiful spirits. I could relate many wonderful incidents that I have personally seen. Spirits can show themselves in material form when conditions are right. What I have received from the Spirit-world is truly wonderful, and I would not exchange it for all the riches of this world. The more millions you have the greater slave you are to mammon. You have only one earth-life and must leave all you possess, and by neglecting to learn the true object of life here, you may enter spirit life a poor wanderer. I could relate some dreadful tales from many, even rich Spiritualists, who neglected their opportunity to help advance the spiritual truth, and help the unfortunate, the down trodden who live in your midst and whom the world despise. Many have been brought into that condition by circumstances, some by drunken parents, and have had no chance in life, but they are God's children as much as the more favored in life! If you save only one you will have a credit mark in the real world you will soon enter.

4. I was in Boston at the time of the great fire; there was a blind lecturer and healer in Charlestown and I went on Sunday to hear him. In the middle of the lecture, the controlling force said, "To show you the power we have over this medium, we will extract the life from him." He fell to the floor and lay for twenty minutes; many thought he was dead, but he jumped up and finished his lecture. I went to his boarding-house the next day and met him in his parlor. I told him I came up to talk with him about his falling down. He replied that he did not know that he did. After a while a carriage drove up to his door. A man and a boy came in and the former said: "I have brought my boy here to see if you can cure him." I noticed he was a healthy looking lad but the medium said, "He has fits but I can cure him." The man then said, "Yes, that is the trouble." The medium prepared a bottle of medicine and told the boy he would never have any more fits. The man asked, "Dr. Richardson, what spirit doctors through you?" "Dr. John Warren of Boston," was the answer. "Dr. Warren," said I, "when I was a boy I carried bread to your house." "You did? Where did I live?" "On Park St." "My widow lives there now," he replied. "Well, what did the Boston folks say about me?" "They said you were the best physician in Boston. You were good to the poor, but hard on the rich." He then said he took no credit for that; the poor had no money; he had to get it of the rich. The man then asked: "Dr. Warren, do you recollect of taking a cancer out of a woman's face?" "Yes, twenty-five years ago. A woman came to me with one side of her face eaten out down to the jugular vein. I told her I did not want the job; that she would not live through it. She replied, 'If I die, all right, and if I live, all right.' I cut it out and she lived." The man then said: "Doctor, she was my sister. I took her there and paid you $200 for that very job." I have abridged the conversation to save space. The man said that what he learned there had convinced him of the truth of Spiritualism. He further inquired of Dr. Warren if he saw any of his patients in the Spirit-world. "Yes, hundreds of them. I used to kill as many as I cured, but now I do not take a case unless I can cure it." This Dr. Richardson was blind from a boy. I was about to leave and Dr. Richardson said: "Stop! your uncle William is here and says 'you told me I should cross the ocean when the grass was green;'" at that time I did not expect to, but did, in five years, when the grass was green in June. "Your wife is here also," he said, "and says you have your ticket to go west to Illinois; she wants you to go to Moravia, N. Y., and she will show you her face and her hand will swing with a red light." In Moravia I went to a circle of twenty persons at Mrs. Andrews'. A few got something but I got nothing. I had a nephew and his wife living there who were both mediums and Spiritualists. They had circles in the dining room; the cabinet was a black cloth thrown across a part of the room with a little aperture in it. We sat around in a circle, sang a hymn, and the aperture opened. My wife came, as she told me in Boston she would, showed her face and swung her hand with the red light. I stayed there two weeks. At one time there were three faces shown, one a niece of mine who died at the west in my house. Fifteen years ago I kept a store in Belvidere, Boone county, in this State. I had a son who was the manager and he had overstocked the store by his too large purchases. My wife came to me from spirit life and told me she was in my store every day and saw my embarrassment. She told me that a man was coming to town the next week to open a small store and I had better sell him $100 worth of crockery and other goods and not carry so heavy a stock. A man called the next week and told me he had sold his farm and would move in town to school his children. I sold him $500 worth of goods; he traded with me two years and then I sold him my store with all its contents and went out of the business. My spirit wife also told me that a boy I had to deliver small packages was stealing from me. "Talk to him kindly, do not scold him; his father will move away in two weeks." The boy cried, was sorry and said he would never steal any more. His father moved away in two weeks.

5. The religion of the world to-day might be termed a religious belief of the different sects. The orthodox element believe in eternal punishment for the wicked, and that the blood of Christ washes away sins; that he was born of immaculate conception and they worship him as the embodiment of God. The more liberal element say he was born of natural parents; was inspired by the divine authority to bring light and truth into the world. The first 325 years his followers suffered persecution and many were put to death. Constantine then came into power; he wanted the help of the so-called Christians to sustain him on the throne; he restored their confiscated property and called the council of Nice. There were 900 delegates to that council; 300 overruled 600 and established the religion. The Romanists and Episcopalians both claim to have a succession of bishops from that period; all other sects are modern, dividing and subdividing continually. We omit Hebrews as they are followers of Moses. Swedenborgians, Christians, Unitarians and Universalists are of the liberal element. Now when we look to the Great Author of our being, who is higher than the dome of the highest heaven, lower than the lowest depths, and broader than the widest expanse, greater than the utmost stretch of imagination of mortals or angels can grasp, when we realize him as the Creator of all worlds and the little speck of earth we inhabit, so beautiful with its attractive charms—peopled to day with 1,500,000,000 who have a temporary home in it—is it not important we should understand the great truth for which we are brought here? Let us understand the truth; this life is a school for our real life; we are to live through eternal ages, in love, truth and righteousness. This great creative power whom we call God has established a spiritual law and also a natural law. All who violate these laws must suffer the penalty in the spiritual life according to the knowledge received while on earth. The world has ever opposed this truth. There have been in all ages born seers, healers, teachers, discerners of spirits, both good and lying spirits. In bygone ages monarchs suppressed them, for they were against their misrule. Even in the seventeenth century the Quakers were hung in Boston for disseminating the truth, and in Salem people were burned as witches. The so-called Rochester knockings were brought to light when the death penalty no longer existed for witchcraft. This 19th century is the new dispensation. The world has passed through those dark ages; steam and electric power are bringing the world together as one family; divine teaching is unfolding itself; true religion has always existed but the world has to pass through crucibles of affliction; the evils of life have been our school to bring us to the divine author of our being. Had he created us all beautiful and well circumstanced in life we should have been mere machines. Look at the world to-day, rushing like an arrow from a bow to hit some mark; to be rich in this world. Pride and vanity parade themselves at every corner. Now true religion is a spiritual religion—to love God with our whole soul; to have a love for all his works; to be clothed with the broad mantle of charity; to have sympathy for all suffering humanity; to live not for self; the strong to help the weak and downtrodden of our race. It is a religion of the soul, an every day religion for every household, and for every child that was ever born; however crushed here he will in due time be brought into the fold. There is but one God and one religion—a spiritual religion of the soul. I went to Boston in 1815 and met with the Christian church. It numbered about 250 members and we met in a barn. We had rough boards for seats, and in that little church I saw more true Christian piety than in any gilded church I ever attended.

6. Spiritualism has existed in all ages of the world. Moses was a medium, physically; Joseph was a born seer; the prophets were, and Christ was the greatest in his time. He unfolded to the world the true light, and brought the same to his disciples for the establishment of his doctrine in the world. Millions have been put to death for proclaiming this truth. St. Paul, who is sainted by the church, had no decorated panoply, nor robes; he had chains. The churches, to-day, preach the Master; dedicate their prayers and hymns to him, but do not follow his precepts. He says when thou makest a feast, call not in thy rich neighbors who can recompense thee, but the poor, the blind, the unfortunate; and there are thousands in that condition. They are children of the same Creator; they live near you; the world shuns them, and some help to crush them. I would say to all such, try to divest yourselves of these evils and embrace the true religion of righteousness, love and truth. Viewing all mankind as brothers and sisters, bound for the spiritual home, try and make that record here; it is all you can carry with you. To live the true religion does not require you to neglect your legitimate business; you will have plenty of time, when alone, to commune with your dear ones in spirit life. You may not see them but they will impress you to do right. This religion of the soul is part and parcel of the divine being, be it ever so small. Cultivate it in spiritual growth. Strive to bring a united action in the growth of true religion among spiritual believers. The secular press tries to crush it out by mixing the spurious with the good. On the same principle, why not crush out good money because there is counterfeit money? The time is drawing near when they will be glad to publish the whole truth. I do not write these things from hearsay, but from actual experience with good spirits, whom I knew in life here. I admit there are lying spirits, for they are passing over daily to the spirit land. No one volume could contain all the phases of spirit life, they are infinite. To advance the cause of Spiritualism requires unity of thought and action. We know there are many in our ranks who have learned that spirits return to earth and that we have an immortal soul, who will visit mediums, attend social gatherings and rest there. Now to be a true Spiritualist is to live the spiritual religion; to live not for self and a few friends, but for all mankind. There is a great work to do; do not shove the burden onto the few, but help according to your position in life. Think of the millions passing continually to spirit life, in ignorance, and you, favored with the true light. The most important act of your temporary home in this life is to commune with angels for true light; they will hover around you and impress you with this light—the true spiritual religion of the soul. As this truth advances it will open the eyes of worldly oppressors and show them the true object of our being brought into this world. We pass into spirit life just as we are here, with all our sectarianism, prejudices and sins. Those passing into spirit life who have had no advantages, are better cared for than those who neglect their opportunities. The kingdom of heaven is within you when you live its attributes. God does not punish the wicked as described by orthodox teachings, you bring the punishment on yourselves by violating the spiritual law. Take a view of self, learn the duty of this life and see if you are a fit subject to enter a mansion of purity in spirit life, or remain outside the golden gate with those of your kind, till you are by your own will cleansed of all that affects the purity of soul, and imbibe true love. I have been taught many things of spirit life that I can not write here, as I am only one drop of water in the great ocean of life; yet I love to commune with spirits and see their beautiful faces, and gain instruction from them. The new dispensation is now opening; all I can say to Spiritualists, is, be true to the divine light and help advance the truth the world needs. If you have a light, let it shine so others can see.

7. After obtaining a thorough knowledge of psychic laws from good spirits, you should practice the best examples of life here; by living these examples, you would be true to your family and all social relations, to the government you live under and all mankind. When I was in London a society was formed of the most talented and scientific persons. I think Professors Huxley and Tyndall were in it, and it had over one hundred members. They had meetings and discussed the subject, but it brought no new light. The one in Boston was like it in formation. In these great gatherings opposite minds unfold themselves; too many want to be leaders for them to be productive of grand results. My experience would suggest to form a society of six or eight persons, true and zealous for the work; take time and have meetings at stated times, work in harmony and seek for the great truth from trusty leaders in the Spirit-world, and you will learn by degrees some of the phases of spirit life. We cannot learn all here. I have been told by our daughter in spirit life she could not answer all questions I asked. It would violate the spiritual law so to do. By persevering in search of truth the spirits will throw open to your view a light that the world is waiting to receive. A knowledge is wanted that will help bring this generation up to a higher plane, and as the RELIGIO-PHILOSOPHICAL JOURNAL has opened its columns for the diffusion of this knowledge I can see the proprietor bearing a heavy burden, and I feel sure he will soon have relief. There is a broad field now opening for Spiritualists to enter; there is something to do here to lessen the burden of those who are striving to carry it. The Spirit-world is striving to spread the divine light of truth, and will never cease their labors till every hamlet on the globe receives a spark of this divine light, and truth. Aid in this work and receive your reward from the power of love and truth—the divine Author of Life.

When I had finished my last answer to the 7th question, at 4 p. m., in a room alone, a beautiful spirit appeared before me with a bright and beautiful countenance. He looked me in the face steadily a few minutes. As I looked upon him he had manuscripts for printing at his side; then golden letters appeared on his face which formed the name of William White, then disappeared. He looked as natural as in his palmiest days. The impression I got was that he approved of the answer.

Chicago, Ill.

Reproduction of Sounds Through [or by] an Entranced Medium.

[Light, London.]

One lovely evening in May, 1860, in the drawing-room of Baron and Baroness Guldunstubbe (brother and sister), the conversation turned upon the phenomena usually called spiritualistic. I expressed regret that, whenever present at meetings for their production, it had not been my good fortune to see anything which surpassed a moderate display of movements, such as might be accounted for by unconscious action on the part of those anxious to witness some manifestation of intelligence in table movements, etc., etc. In reply, I was told that the Baroness occasionally became entranced, and that when she was in that condition it frequently happened that sounds made by anyone on the table near her would be repeated upon its surface beneath as truly as if it were an echo. This I asked leave to test, and we took our seats round an uncovered rosewood table. Only four persons were in the room—the host and hostess, an aunt of mine and myself. The light was excellent all the time.

Soon the Baroness became entranced, removed her hands from the table and leaned back in her easy chair; her hands lay flexible in her lap and were always in sight. If I took a pencil and wrote a word upon the surface of the table, the sounds were, after five or six seconds, reproduced under that part of the table on which the word had been written. I tried the same word at different speeds of writing; the imitation was always exact. Crossings of the letters "t," dots over the letters "i" whether made at the end of writing a word, or made so as at once to complete the letter, or made one after another at the end of a sentence—were reproduced exactly as written. If I wrote the first letters in a long word slowly, and the last letters quickly, so was the word re-written below. Flourishes in a circle, or straight lines of unequal length scored, were re-flourished, re-scored, with apparently mechanical precision. The final test was a severe one; instead of writing with the pencil in my right hand I, suddenly, with the left hand dashed my bunch of keys on the table with a sliding motion. The sounds were many and complicated; first, the confusion of sounds produced by the keys rattling against each other and on the surface of the table when struck; second, the sound made by the keys sliding over the table for about three feet; then a brief silence; third, the muffled sound which proceeded from the bunch of keys as it fell upon a thick carpet. All these complicated sounds were exactly reproduced, seemingly just a degree or two less loud, without more faltering and delay than in previous cases. Then the Baroness awoke.

I do not for one moment suppose that "spirits of the departed" had anything to do with all this; and I am sorry I was not able to repeat the tests at a later time so as to satisfy myself by experiment that the repeated sounds actually entered the ears in the same way as did the original sounds—and were not due to some echo-producing process in the interior of the brain, under the guidance of the spirit body of the entranced lady. The only test I thought of at the time was, to place one ear on the table where I had just written, and then the repeated sound seemed to enter the ear through the table, and with greater force than when the ear was at the ordinary distance from it.

This description of repeated sounds is extracted from my MS. dealing with a great variety of classified psychical phenomena, carefully sifted and influentially attested.

Swanage. J. HAWKINS SIMPSON.

The Editor of *Light*, who is not only a highly educated man but a fine medium, comments on the above at considerable length, and his remarks are so full of thought-breeding and wise suggestion that we transfer them bodily to these columns.

Mr. Hawkins Simpson's interesting letter on the reproduction of sounds in the presence of an entranced medium leads me to supply some facts within my own experience. It was a very common experiment at our circle for me to rap with the fingers on the table, the sounds being copied, after a more or less prolonged interval, on the lower surface or pedestal. In this way complicated raps would be reproduced, but not at all as an echo, for the interval between my making them and their reproduction varied with their complexity, and sometimes the communicating intelligence would fail to grasp the situation, and would knock a disconsolate two—the signal for "I do not know" or "doubtful." It is noteworthy that the sounds were never copied otherwise than accurately. If the intelligence governing the raps felt at fault the attempt was not made. And at times a third repetition was necessary before the reproduction was accomplished. I have never attempted anything so complicated as Mr. Simpson's experiment with a bunch of keys. But I have got a reproduction of a complicated Masonic rap by drumming it first on the table; and I have also got a perfect reproduction in sound on the lower surface of the table of an elaborate series of raps which I had formed in my imagination without producing them audibly. It may be further noticed that some communicating intelligences hear only through the medium, and are perfectly unconscious of raps or noises, questions or remarks made by other members of the circle. If, for example, one of us knocked loudly on the table no notice was taken: as soon as I made the same noise it was reproduced with perfect accuracy. I wondered whether Mr. Simpson and other observers have noticed this.

Mr. Hawkins Simpson states that he did not attribute these intelligent rappings—the use of a code of signals systematically used—to any special source, such as that of departed human spirits. It is necessary to distinguish between mere unintelligent noises, which seem at times to be made for purposes of equilibration or equalization of forces, and the intelligent use of raps for the purpose of conveying information by means of a code of signals. In this latter case to what source does Mr. Simpson refer the communication? Who is the "intelligent operator at the other end"? Can Mr. Simpson satisfy himself that any theory which ignores the explanation given by the intelligence itself is satisfactory? Does any one that he may select cover the whole ground—for, if it does not, it is valueless? Here are these facts; surely it is time to seek an explanation of their occurrence. They are not produced by normal means; then by what abnormal methods are they caused? They will occur in the presence of one person, man or woman or child indifferently. They will occur in the presence of a score of persons indifferently selected. Yet the introduction of one person will, at times, interfere with the orderly evolution of these manifestations of abnormal power. They will occur in daylight, in full artificial light, in clear air, in perfect darkness; yet an electrical atmosphere will paralyze the power, or so minimize it (with some mediums at any rate) as to reduce it to zero. Can Mr. Simpson distinguish between the power and the employer of it, and say what is the force, how it is generated, and who is the intelligent operator? It is worth while to approach these questions with a view to their discussion on a wider and broader basis than that hitherto affected.

To this end it may be well to put certain questions, assuming certain positions. First these noises and disturbances of various kinds -- but of essentially cognate character — are testified to in a way that justifies us in assuming their real existence objectively. Next there are many theories spun by active brains to account for them. There is one theory or explanation given by the reputed operator. Has any one received from the intelligence a consistent and coherent account—not suggested or conveyed from a mind with a preconception active in it—of the source of these phenomena which refers them to any origin other than that which is so generally claimed for them, viz., the departed souls of human beings? Theory apart, what reason is there for rejecting this claim? Is there any evidence to show that elemental spirits, *i. e.*, the spirits said by occultists to be those of the elements, are at work? Is there any proof that elementary spirits are operative? How is that ubiquitous falsehood—if so it be contended that it is—to be accounted for? Why, with one consent, do these invisible intelligences allege themselves to be that which theorists say they are not? These are questions that are important. For, I take it, psychic force we know; but what wields psychic force we do not know, unless we are to accept the explanation that the unseen being gives. The pains taken in collecting "cases" might, in my judgment, be usefully supplemented by at least an equal amount of pains in the direction that my questions indicate.

Among the perplexities that beset the study of this tangled subject this seems to me to stand out. Students in old time and in Eastern lands received all sorts of explanations as to the operative cause of the phenomena called Spiritualistic now—please, not spiritual, a very different thing—except, that which we Spiritualists receive and accept. The occultist would discourse learnedly of elementals—beings supposed to dwell in the elements, earth, air, fire, water, and to do the bidding of man who by certain magical acts had bound them to his service. I have even heard in this year of the evocation in set terms of a fire-spirit, and of his giving proof of his affinity with fire by burning or blistering the flesh of his evoker. I hear some of my friends referring anything that they cannot otherwise explain to the action of an elemental, who is to them the *Deus ex machina* that solves all problems. Yet in the course of a long experience I never made the acquaintance of one of these Sylphs, Undines, Salamanders and the like. Nor did I ever hear any phenomenon of any kind referred to the action of any being other than a soul or spirit (to use the phraseology employed) that had once lived on this earth, except in two cases. One was that of a being described as the "Angel Harmony," who had not been incarnated and whose sphere was higher than that of earth. The other was that of a little being with whose education I had something to do, who was said to be awaiting his incarnation, and who, as I believe, left our circle to that end. He was, when I first was aware of his presence, quite unable to communicate with us, but gradually learnt to do so. Yet even these two cases were governed and brought to our notice by the presiding spirit, at whose orders all was done. How, then, is it that to me all comes from departed souls, to my neighbor from elementals, to his neighbor from the liberated soul of the medium, to yet another from invisible intelligences that profess to be only temporarily disenthralled from the body which they still occupy on earth?

These are problems worth more than a passing thought. One cannot attempt to write about them without recognizing the necessity for a revised and exact terminology in reference to this subject. I am glad, indeed, to find Mr. Hayes and Mr. Venman drawing attention to the terminology of hypnotism. We may trust that the Society for Psychical Research, in conjunction with the French schools of Paris and Nancy, may give us an authoritative glossary and definition of terms on this subject. But we want it all over the area with which we are concerned. Spiritualism and Spiritism are bad enough, but it is hard to dislodge them now. Medium and Psychic jostle each other, and just as Psychic is getting established (as they say of a business or trade) we find some inconsiderate writer using the noun as an adjective (instead of psychical), and some other person steps in with psychics, moulded on the analogous word physics. We hear of the "phenomena called spiritual"—I am afraid Mr. Crookes is responsible for that phrase—whereas there is nothing demonstrably spiritual about them, though they belong to the group of abnormal occurrences which we associate with Spiritualism. Further research acquaints us with occultism and mysticism. We deviate into mesmerism, hypnotism, statuvolism (or should it be statuvolence?), odism, odylism, and so forth. Then we get odyle and psychodyle (good words both), and a variety of others. This is to say nothing of the Hindu terms that have crept into our discussions, breaking our jaws and bewildering our brains. We want a glossary and some careful definitions. If there were any power residing in any body to impose a fine on every use of a term that a writer did not himself understand and could not reasonably expect his readers to comprehend it would be nice to have it used.

For the Religio-Philosophical Journal.

A Modern Church.

PROF. J. R. BUCHANAN.

The leading ideas of Rev. Mr. Alcott's essay in the last JOURNAL are so similar to those which I have been accustomed to express that it gave me much pleasure to see them in print.

Nevertheless, practicability should be our leading thought in such matters, and a common recognition of the truth presented by Mr. A. does not give much assurance of a successful movement in that direction. One of our Unitarian newspapers has for its motto the admirable expression, "freedom, fellowship and character in religion;" but has Unitarianism been very successful in realizing such conceptions or developing the soul growth which Mr. A. desires?

What we need is not merely an intellectual recognition of certain principles but an active impulse which comes from the emotions.

Thousands will verbally agree with Mr. A., but of those thousands how few can be found to inaugurate the life of love and duty. A true religious standard is far above the average character of our best people, and what is needed to introduce it is a personal leader—a personal exemplar of the virtues to be inculcated. This is the merit that the world ascribes to Jesus, and which was recognized and felt in him by his disciples. Without such leadership I see no indications of rapid progress in that direction—no matter how many beautiful essays may point the way.

I must differ somewhat with Mr. A. in reference to the importance of Spiritualism in a true "modern church." A church to lead off in the proposed direction must not be composed of inferior material—of narrow-minded, bigoted, uncharitable, dogmatic or contentious people. Liberality, faith, sympathy and progressiveness are indispensable qualities in what I would recognize as a "modern church."

In the present condition of psychic science—its wide diffusion and triumphant demonstration—I cannot recognize its opponents as furnishing the material for a true church, for they are either too narrow-minded and stubborn to yield to absolute demonstration or they have contemptuously ignored the best results of the investigations of able, learned and conscientious men, keeping themselves in voluntary and unpardonable ignorance of positive science of the highest importance to humanity. Such individuals may properly belong to the old churches, but not to a modern progressive church, for they are deficient in some of the elements of a true religious character.

Neither could members of such a church be found among those who believe the Almighty an infinite fiend whose chief aim in creation was the infinite torture of countless millions. The mental or moral defect which tolerates such theology disqualifies for a modern church of love, duty and progress. We cannot, therefore, discard all thought of the creeds or opinions entertained, when these are opinions which evince a moral disqualification, and which place the individual in antagonism to philanthropic sympathy and real progress.

Boston, Jan. 19, 1890.

ORGANIZATION.

JOHN FRANKLIN CLARK.

Many things have appeared in the columns of the JOURNAL from time to time that I have appreciated, and to which I could say amen, but among them all, there has been no idea advanced that brought me as much real satisfaction, and to which I could send forth such a hearty amen, as your suggestion for the establishment of the Church of the Spirit. When I read it I felt like crying out "God bless him, for giving expression to that thought."

From week to week I have read with deep interest the articles appearing in the JOURNAL discussing this question, not all of which, as seemed to me, did rise to the full hight that the subject demands; failing to fully grasp and comprehend the central truth of your suggestion.

Feeling, as I do, the absolute necessity that

the Christ principle should be the animating soul of any movement that may be made for the organization of Spiritualists into a religious body, your recurring editorials, each impressing this thought upon your readers, have received my most hearty endorsement.

But I have felt, and still feel that a Spiritualist sect is not wanted, but a broad movement consonant with the inherent principles of being itself that should produce an organization within which every person within whose life the Christ principle has sprung up and grown unto fruitage, could find a satisfactory spiritual home. Not only a place of rest and refreshment for the weary earth-worn soul, but also a place where spiritual power and love can be generated and sent forth to uplift and bless humanity.

Before writing a word upon the subject myself, I thought I would wait until some one of your correspondents should strike the key-note of the great symphony and send it vibrating through the many hearts that are waiting to be thrilled by its sweetness. Nor have I waited in vain. In the article of the Rev. A. N. Alcott, published in your issue of January 18th, I find said all that I would have said, and much better than I could have said it, that I need only to endorse it to let you know where I stand upon this important question.

Let the discussion go on. The seed has been planted. It will be watered by the thoughts and warmed by the love of those souls who are ripe for the movement, and the perfect fruitage will come as the organization of a modern church that will be broad enough in thought, and deep enough in feeling, to furnish an abiding place and spiritual home for all humanity.

God bless you for the course you are pursuing in this matter.

59 Cedar st., New York.

Woman's Department.

OF INTEREST TO WOMEN.

In a recent number of the JOURNAL are three communications, all referring to the same subject and one which every reformer must feel an interest in. I refer to the "Woman Question," or so-called "Woman's Rights." One article is by a lady referring to a convention call, another by Prof. Coues, and the editorial makes the third.

There is no question now before the public that is greater, as a reform movement, than that of the educated freedom of woman; and there is no question that comes so wholly within the realms of "Practical Spiritism."

The basis of spiritual philosophy is that all human beings, from the moment of birth, have a God-given birthright to an individual eternal life, of which none can rob them. But the conditions of the rightful use, healthy, active enjoyment of that birthright, first through the mortal part of existence, then afterwards in spirit life, are almost wholly dependent upon the health, happiness, and right environment of the mother during a few months; and after, during the life of the child until the age of fifteen, the mother has more direct contact with and influence over it than the father, for the reason that in every well regulated household the mother rules, or, at least, she should.

You and I, as well as many others, know that upon this question depends, in time, the elimination of the most of what is now termed sin and evil which are individual, mental and moral diseases, just as surely as there are physical hereditary diseases handed down from parent to child.

While this Woman's Rights movement has not settled upon anything as a future goal of attainment, being yet in the throes of accomplishing legal emancipation, this part must, in time, be its ultimate object. All women must be educated for what belongs to them—and to them alone—the God-given right of being intelligent mothers, and their condition of life must be protected by all laws, human as well as divine.

Upon this rests the future evolutional progress of humanity in spirit life as well as in mortal life, for the one is the natural sequence of the other; and with the mothers of future generations of humanity protected, cared for, surrounded with what is good and true, educated from girlhood to properly become what is their divine right, then, and then only, will sin and disease be wholly eliminated from among mankind, and the dawn begin to show of that prophesied time that many are looking forward to in this condition of life, as well as that in the next, besides the believers in Bellamy's millennium.

It is a satisfaction found only in spiritism, that when the time does come, *we shall all be there.* In the meanwhile, whether in this life or in the conditions of spirit life, we can work for such an end.

JUAN DE AMIGOS.

A PLEA FOR THE W. C. T. U.

I was much interested in reading the various articles in your last issue regarding the progress of woman, all showing the evolutionary signs of the day in which we live. Having inherited the spirit of freedom from my parents who were among the early anti-slavery workers, I have always chafed under the ban placed upon my sex, and I hail with gladness every effort which tends to ameliorate our condition. It is true as Prof. Coues and Mrs. Gage say, that the church and priestcraft have helped more than all else to keep women in bondage, but I do not think they estimate the W. C. T. U. movement correctly, as I believe it has been "God's way," brought about by unseen influences, to help women rise above their inheritance, education and environment, and withal has been the most potent agent in the evolution of woman which has ever come to the world. Compare the magnificent manner with which Frances Willard and hosts of other women can manage a large convention, or with burning words of eloquence plead for suffering humanity, with the way the average religious woman twenty-five years ago would rise with inaudible voice, trembling lip and tearful eye, to "testify for Jesus." What but a deep religious sense of *duty* could have brought this great body of 200,000 women out of their conservative shells? Little did they expect to help themselves more than men, and would have stood aghast with holy horror had they supposed they would ever join the "horrid women's rights" band who had with bleeding feet beat the path which made it possible for them to do their work. But all the same they are now among the foremost workers for the enfranchisement of their sex, having found their limitations. It is true they started out thinking to reform intemperate men by prayer, but soon found they must *work* as well as *pray*, and in so doing have come out of the narrowness of the four walls of their own homes, have studied the relation of cause and effect until they have, in my opinion, become the grandest and largest body of humanitarian workers ever united for a common purpose. Their internal dissentions show they are but human, and the recent division in their ranks is most necessary. Had they kept on in the old way as a "mutual admiration society," waving their handkerchiefs to their "temperance queen," they would have presented to the world a much more sorry spectacle than now when divided upon the vital question of "methods of work."

Mrs. Gage need have no fear of their putting "God in the constitution," in the near future. The National will be too busy trying to thwart the efforts of the dissatisfied sisters who have recently left their ranks, together with looking after their libel suit which is before them, while the non-partisan women will need to use their forces in collecting their scattered hosts and marshalling them on to duty in their chosen way. Besides it will be necessary for them to get more of the Christ spirit into their own hearts before they will be able to convince the free, progressive American people that it is necessary to recognize God by a set phrase in the constitution.

A LIBERAL W. C. T. U. WORKER.

Chicago, Jan., 18, 1890.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through the office of the RELIGIO PHILOSOPHICAL JOURNAL.

THE SCIENCE OF THE CHRIST. An advanced statement of Christian science with an interpretation of Genesis. By Urshla N. Gestefeld; published by the author, Chicago: large 12mo pp 463; price $3.00.

No book written from the standpoint of Christian science, pure and simple, has yet appeared which approximates in value to this elaborate volume of Mrs. Gestefeld. It is a book evincing profound thought, and embodies in a copious measure the results of intuition, and yet, in perusing its statements, while there is much to praise, there is also much to regret. "The Science of the Christ" contains 290 closely-packed pages concerning the book of Genesis; the remainder is occupied with an exposition of the New Testament, with a condensation of previous pages and with extracts from "Science and Health," and comments thereon. It will, therefore, readily be seen that the chief interest centering in the work must be felt by theologians and by those who range themselves under the banner held aloft by the author of that magical and pretentious book, "Science and Health," and who has lately and summarily retired into private life. To such this book ought to be a work of inestimable value. Here, for the first time, is to be found an intelligible exposition of the grounds upon which Christian scientists establish their faith. As such it is in great advance of a previous book upon the subject by the same author. With painstaking care and repetition she has set forth and illustrated her propositions, and after wading through vague and conflicting statements made by other writers, it is a pleasure to read the results of close, consecutive thinking even though laboriously expressed and over-weighted with unnecessary capital letters. It is a pity that the Theologian and the Christian scientist are compelled to sift such an immense amount of words to secure their grains of wheat. The explanations should have been simpler, more direct, better condensed. The grandest laws may be expressed, if at all, in a few words, aided by imagery easily understood. And there is very little, if anything, in the book which has not already been embodied in the writings of the Spiritual and Harmonial Philosophy, except, indeed, her ingenious interpretation of Genesis. And this has not been considered necessary or even valuable except as all archaic history is valuable. Mrs. Gestefeld truly declares that much of the controversy over Christian science as to teachings and their meanings has come from the arbitrary use of terms. She might have added that a large proportion of its followers were untrained in logic and without spiritual development; witness the multitude of crude statements put forth respecting spirit, soul and mind, and the exploiting, as new revelations, many truths which the spiritual minded have always understood. Briefly stated, Mrs. Gestefeld declares that "The Science of the Christ is expressed in and manifest in the Bible, which is a text-book of this science of sciences. Its statements are forms or figurative expressions, making problems which reveal their principles when solved." It must be confessed that the author's mode of solving them is most ingenious and, in very many cases, very plausible. That on the third chapter of Genesis, entitled "Mortal Experience and the Manifestation of the Immortal through it," is especially valuable. Among other services it dissipates the mist which has brooded about Mrs. Eddy's "Mortal Mind."

It is needless to say that Mrs. Gestefeld rejects with horror the orthodox view of the blood-atonement; that she recognizes the Divine in all men with Jesus as the archetype and leader; that she disclaims the loose statements made by many pseudo scientists who declare there is no matter, no body, and no world; that she asserts that man is distinct from God but not separated from Him; that the creative power of God is thought; that there is but one mind and that One is God, and other truths which are generally accepted by all intuitional or spiritual minded persons. And she very truthfully declares that "the great struggle which closes the nineteenth century is the struggle between dogma and the abstract truth."

The Boston Post on Heaven Revised.

Heaven Revised. A Narrative of Personal Experiences After the Change called Death. By Mrs. E. B. Duffey. Chicago: Religio-Philosophical Publishing House.

There can be no question that the ideas of many people as to heaven need revision, but we should hardly commend the chart of that realm which the writer of "Heaven Revised" furnishes. This pamphlet is an "inspirational" production, and abounds in marvellous statements. At the heart of it lies wholesome rebuke of material and selfish conceptions of God's administration.

The winter in St. Petersburg is described as "the mildest and unhealthiest known for many years."

A Wheeling inventor is at work upon a watch which is expected to run a month without winding

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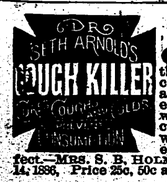
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THE HEAVY END OF A MATCH.

"Mary," said Farmer Flint, at the breakfast-table, as he asked for a second cup of coffee, "I've made a discovery."

"Well, Cyrus, you're about the last one I'd suspect of such a thing; but what is it?"

"I've found that the heavy end of a match is its light end," responded Cyrus, with a grin that would have adorned a skull.

Mary looked disgusted, but with an air of triumph quickly retorted, "I've got a discovery, too, Cyrus. It was made by Dr. R. V. Pierce, and is called 'Golden Medical Discovery.' It drives away blotches and pimples, purifies the blood, tones up the system, and makes one feel brand-new. Why, it cured Cousin Ben, who had consumption, and was almost reduced to a skeleton. Before his wife began to use it, she was a pale, sickly thing, but look at her; she's rosy-cheeked and healthy, and weighs one hundred and sixty-five pounds. That, Cyrus, is a discovery that's worth mentioning."

The farmer's wife was right, for the "Golden Medical Discovery" is in fact the only medicine for purifying the blood and curing all manner of pimples, blotches, eruptions, and other Skin and Scalp diseases, Scrofulous Sores and Swellings, and kindred ailments, possessed of such *positive* curative properties as to warrant its manufacturers in selling it, as they are doing, through druggists, under a positive guarantee that it will either benefit or cure in every case, or money paid for it will be refunded. It also cures Bronchial, Throat and Lung diseases. Even Consumption (which is Lung-scrofula) yields to its marvelous curative properties, if taken in time and given a fair trial.

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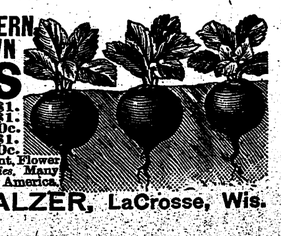
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The Truth Will Out.

The Rev. Joseph Cook, like the Rev. T. De Witt Talmage, does not care so much about promulgating the truth as he does about gaining popularity and gathering in the shekels, but occasionally he forgets himself. It is not forgotten that a few years ago he investigated Spiritualism pretty thoroughly and became convinced of its verity; that he made in one of his Monday morning lectures in Tremont Temple, Boston, as strong a declaration in favor of Spiritualism as the most ardent promotor could desire, but when he found that he had stirred up a Congregational swarm of bumble-bees which came humming about his head and ears, stinging him without mercy or forgiveness, he took fright and—recanted. He was like Peter who denied his Master when the maidens jeered at him and said "I know not the man." He couldn't stand the ridicule. And so it was with Joseph—he denied as false the assertions which he before had declared to be true. But Joseph Cook, as well as De Witt Talmage, deep down in his soul knows that Spiritualism is true. He has proved it so. Galileo when threatened with matyrdom took back his assertion that the earth rotates, but when he got to where he wasn't afraid he said "*but it does move, nevertheless.*" And Mr. Cook, while standing lately in the pulpit made famous by Henry Ward Beecher, and emboldened by the presence of a people who had been accustomed to hear spiritual truths, notwithstanding his recantation, offered the following incidents as demonstration of a life hereafter:

"Louisa May Alcott, watching with her mother by the deathbed of a dying and dearly loved sister, says, when the end came, she distinctly saw a delicate mist rising from the dead body. Her mother, too, saw this strange thing. When they asked the physician about it he said, 'You saw life departing visibly from the physical form.' This was at Concord, remember, where there is no superstition.

"Professor Hitchcock says he was present at the bedside of a dying friend. The eyes closed; the last breath ceased; he was dead. Suddenly the eyes opened, light came back to them, then a look of surprise, admiration, inexpressible bliss; then suddenly passed away.

"Dr. Oliver Wendell Holmes in the preface to a book on visions, says, with all a scientist's conservatism, that once, watching by a deathbed, the impression was conveyed to him that something—that is the word he uses—passed from the body into space.

"I am citing from our own times—a scientific, unsuperstitious age, not as in the time of Christ, when, as Mrs. Ward says, there was an omnipresent belief in the miraculous.

"Physicians say that somnambulism is a state in which the soul is partly separated from the body. Your soul will soon go hence. You are not at ease here to-day. Will you be at ease then?

"'After some more wakings and sleepings,' says Ralph Waldo Emerson, 'I shall lie on this couch asleep, then dead, and through my gay entry men shall carry these bones. Where shall I be then?'"

Prof. Crookes on Psychical Phenomena.

With this number we conclude the publication of the "Notes" of Prof. Crookes. Although only the rough notes of experiences occurring more than eighteen years ago, they are valuable on many accounts; and not the least is that their present publication in the *Proceedings* of the Society for Psychical Research prefaced by the Professor's statement shows that he has not changed his mind.

Of the "observations and statements put forth by me nearly twenty years ago," says Mr. Crookes, "I find nothing to retract or to alter. I have discovered no flaw in the experiments then made, or in the reasoning I based upon them." In an editorial on these Notes appearing in *Light* the editor says: "The most interesting part to us is the personal introduction prefacing the Notes. For it has been repeatedly asked why the records of so competent an observer, with such facilities for witnessing occult phenomena as few can command, had never seen the light since 1874. A censorious world assumed that he had seen the error of his ways, and had renounced the great delusion." It will be seen from the present statement that nothing could be falser than the oft-repeated story of renunciation. The simplicity and clearness of the notes, together with the evidences of accuracy of observation everywhere seen in them, furnish a model which amateur researchers should strive to imitate. There is plenty of material in this country for even more extended and complex experiments than those of Prof. Crookes. What is most needed is money wherewith to pay the expenses of conducting, including fair compensation to those qualified for the work. Mr. Richard Hodgson, Secretary of the American Branch of the Psychical Society has proven himself competent, zealous, and every way worthy of confidence. We hope he will be liberally aided both with money and co-operation from this time forward. His address is 5 Boylston Place, Boston, Mass.

Mrs. Laura Curts the Healer.

As is well known, we are slow to recommend to the public any person or thing. We cannot do it on the assertions of the interested party nor on the face of things. Some weeks ago, Mrs. Laura Curts, late of St. Louis and now located at 119 Lincoln-street, called at the JOURNAL office with her brother and we were told of her development and success as a healer. We found Mrs. Curts a quiet, prepossessing young woman and evidently sincere in her claims. She volunteered to give us practical illustration and proof of her powers if we would only help her to cases on which to exemplify her claims. We felt this was fair and decided to test the matter. We sent her to Dr. C. G. Davis, a well known and popular physican of extensive practice. He listened kindly and gave her an opportunity to try her gifts on Mrs. Moody of West Monroe street, whose case was complicated and a severe test for Mrs. Curts. Mrs. Moody was suffering from paralysis and not able to wait on herself. From the first treatment by Mrs. Curts, she received marked benefit and continued to improve under the treatment. A few days ago she called at the office and spoke in the highest terms of Mrs. Curts's powers and the benefit she had received. While she feels she owes her life in the earlier stages of her trouble to Dr. Davis, she readily concedes great credit to Mrs. Curts for help received. Another still more striking case may be mentioned. In the southern part of the city a lady of seventy years had been suffering intensely for seven weeks from some obscure disease which "regulars" failed to understand or affect with medicine. Several councils of eminent physicians resulted in disagreements as to the nature of the trouble, and in the meantime the patient was growing weaker and the case more hopeless. We sent Mrs. Curts to the sufferer knowning it was a crucial test for her and really more severe than she ought fairly to be subjected to, but feeling that if her power was as great as she thought, this was a splendid opportunity to prove it. The family was not over-enthusiastic to have Mrs. Curts treat the case, but the patient was so clearly benefited that she at once, though a skeptical person, began to have confidence in the strange healer who had so opportunely appeared. From the day Mrs. Curts began to treat this lady a steady improvement was perceptible and now, after some three weeks, the patient is convalescing, is able to be up and dressed and has a fair prospect of a new lease of life. From our personal knowledge of the case we are satisfied that without the intervention of Mrs. Curts the sufferer stood but a very slim chance of recovery, though attended as before mentioned by some of the most skillful physicians in the city. We make this statement purely as a matter of justice to Mrs. Curts and as an another evidence of the superiority of psychical, or mental, or spirit healing—whichever term suits one best—over the ordinary empirical practice and medication.

Blair Frozen Out.

In the Senate, Jan. 21, Mr. Blair presented the memorial of the Board of Missions of the African Methodist Episcopal church of America, in favor of the Blair education bill and asked to have it printed in full in the *Record*. Objection was made by Mr. Harris and then a motion for leave to print was made by Mr. Blair, but he was the only senator voting for the motion, and the Vice President declared the motion lost. Then Mr. Blair demanded the yeas and nays, but again he was the only senator to second the demand. He thereupon proceeded to state some of the views set out in the memorial, because, he said, the memorial would be virtually buried out of sight. He also presented numerous other memorials of the same character, among them one from the Republican Club of New York City. They were all laid on the table.

It is encouraging to the lovers of American liberty to find enough manhood in the Senate to snub the blatant demagogue, Blair, in his attempt to play into the hands of the Catholic and Protestant conspiracy. The trick is becoming too transparent. The people are beginning to see the tiger teeth concealed under the Blair movement. This is still "the land of the free and the home of brave."

That Topolobampo Hoax.

A dispatch from Topeka, Kan., to a Chicago paper last week says:

"Letters received here by State officials show that the Topolobampo Bay colonization scheme has proved to be a fraud. The co-operative colony was started at Topolobampo and La Logia, in Sinaloa, Mexico, and a colony of several hundred Kansas people, under the leadership of Senator C. B. Hoffman, of Dickinson county, were induced to emigrate to the place under the representation that there was an abundance of rich land to be had for nothing. C. C. Remley, one of the Kansas colonists, writes that the scheme is a great swindle, and hundreds of people are suffering. They found on their arrival that the colony owned only four thousand acres which is subject to overflow twice a year, rendering it unfit for agriculture, and no crop was raised last year. He says the colonists have become selfish, morose, many of them hungry and without clothing. The resident directors appointed by the founder cannot be displaced by the colonists, consequently they rule as a czar, handling what money there may be and rendering no account of the investment. The colonists who worked all last season were allowed to draw only $19 from the commissary for provisions.

This is the uniform report, varying only in detail that has come from Topolobampo ever since the lame, the lazy and the lunatic began to land in that place in response to the seductive bait of its promoters. The JOURNAL was taken severely to task several years ago by some of its friends because it declined to follow the example of some of its contemporaries in helping on the wicked scheme, and told the truth about the place. As usual, time and events have proved the JOURNAL correct.

Make Religion and Reason Conform.

Professor Swing selected as his text, last Sunday morning, "You have left undone the weightier matters of the law."—Math. xxiii 23, from which he drew forth an argument for making religion conform to reason. "It is necessary," he said, "in our age for religion to conform rapidly as possible to the requirements of reason. The words 'common sense' imply that mankind knows of a common ground in which all interests meet When Thomas Paine wrote his essay upon liberty and the rights of the colonies, he selected the words 'common sense' as the name under which his thoughts were to move out upon society. The truth of his conclusions could be denied by a king or an autocrat, but the millions of America, England and France were compelled to yield their assent. From the plow-boy of Virginia up to the scholarly Franklins and Burkes, the millions looked upon Paine's treatise as being an embodiment of fact and wisdom. It seemed the sense of humanity.

"Common sense is only a high tide of thoughtfulness rushing in upon the homes and streets of the people. It has been working inland for three centuries. It will not probably ever retreat; but it is not a wave of ruin, but only of blessing. All religion, Jewish, Deistic and Christian, is hastening to conform as closely as possible to the dictates of this prevalent sense. As politics hastened thitherward in the times of Franklin, Jefferson and Washington, thus in these later days thitherward must move our beloved Christianity to pass through the ordeal of the wider and deeper reflection. As the old politics without thought fell before the new politics with thought, so a thoughtless religion must give place to a Christianity of reflection.

"'What is God?' is a question that has been asked by different peoples in all ages of the world and answered by each according to their perceptions and understanding of Deity. Calvin defined God as a person who made the eternal woe of countless millions depend upon the choice an Adam should make in a garden in which Omnipotence had decreed he should fall.

"The main inquiry now before the Presbyterian church is the brief but difficult one: What is God? It is a wholly new problem to that denomination, for it has always found the contest hottest around the question: What is Christ? Here it met the Unitarians and the common deists like Hume and Paine. For a hundred years it has offered as a thesis to its theological students the Latin form: Quid est Christus? little dreaming of a day when the active cause of battle would be changed, and from East to West would run the deeper inquiry: What is *God*? Quid est Deus? Thus there springs up an unseen question greater than the one that was once so visible and so great. The Presbyterians find now worse opponents than the old infidels like Hume and Paine—their war must now be waged against millions of Christians.

"The best move the Presbyterian church can make is to break up camp at Geneva and march back to Judea. When compared with the simple gospel of Luke or John, Calvinism is a desert. As birds go south in winter, the Presbyterians should perceive the dead leaves and the deepening snows of their sojourning place and should seek Palestine in which Christ is a perpetual springtime. The time has come for them to let Calvin fall and take up Christ."

Signs of Contagion.

In a late number we chronicled the receipt of $10.00 from Mr. McVicker to be used in sending the JOURNAL to Soldiers' Homes; and we expressed the desire that his example might become contagious. We are just in receipt of ten dollars from San Francisco sent by some unknown correspondent with only these words: "Please find $10. Let it become contagious. RELIGIO PHILOSOPHICAL JOURNAL, Jan. 11th, page 4." We thank our anonymous friend in the name of the "Boys in Blue," and will send the JOURNAL one year to the four Soldiers' Homes whose addresses first come to hand. In the case of all such donations we prefer that the donor name the beneficiaries to whom the paper is to be sent, whether public institution or private individual, hospital or home.

Nellie Bly finished her race around the world at 3:51 P. M. Jan. 25, occupying seventy-three days for the purpose. Her voyage over the Pacific Ocean was a boisterous one, and she was fearful of not making port in good time, but the delay was of no great moment. She found a special train in waiting for her which took her over the Atlantic and Pacific road thus avoiding the snow blockade on the Central Pacific, and Friday, the 24th, she reached Chicago. Her march from ocean to ocean was a triumphal one, interested crowds gathering at every station along the route to cheer her on. A telegram from New York says of her reception in Jersey City that no chieftain returning from a tour of conquest ever received a more royal welcome. The depot was crowded to the very bridges of the ferries, fully fifteen thousand people having gathered to welcome the plucky mite of womanhood. Miss Bly was escorted out upon the ferry platform, where thousands who could not by hook or crook gain a passage beyond the depot gates crushed upon each other to get a glimpse of the pretty white face set in black, wavy hair. On reaching Park Row she found that thoroughfare packed from the postoffice to the *World* building and from Ann to Spruce streets with a shouting populace, who had been gathering there all the afternoon in anticipation of her arrival. Street cars were blockaded beyond relief, for the crowd would not move an inch, and trucks that had unfortunately driven into Park Row and were hemmed in there by the eager crowd were utilized as standing places, and every truck was crowded full of men till the carriage bearing the heroine of it appeared, when a shout of "Bravo Nellie Bly!" rent the air. This flying trip has been made all the more interesting from the fact that Nellie Bly had a rival. On the same day that she set sail a Miss Bisland, representing the *Cosmopolitan Magazine*, started in an opposite direction to girdle the world. She has had many mishaps to encounter and to cap the climax of her misfortunes she took a slow going steamer at Queenstown for New York, Jan. 19. The weather has been bad and her arrival was prolonged several days after the arrival of her lucky competitor.

GENERAL ITEMS.

L. C. Howe closed his engagement at Meadville last Sunday. The Sundays of February he speaks in Mr. Ayer's temple in Boston.

The response to questions on our 2nd page is notable as proceeding from the pen of one who on the 28th of February next will have completed his ninety-first year.

J. Clegg Wright is engaged to speak at the following camps next season: Niantic, Hasslitt Park, Cassadaga and Queen City Park. He speaks in Cincinnati, Ohio, during the month.

Mrs. R. S. Lillie lectures in Cleveland, Ohio, during February. She will no doubt be open to engagements for week-day evenings within 100 miles of that city, though we are not authorized to say so. She may be addressed at 59 Vienna street, Cleveland.

A Cleveland subscriber writes in strong commendation of Mr. J. C. Wright's lectures in that city during January. "His lectures," says this correspondent, "are of a quality superior to any he ever gave before, I think, and I have heard him many times in various parts of the country. He seems to have a higher, more masterful inspiration. His meetings have been very well attended."

O, that all controversialists had the courage and candor of Hon. Warren Chase. Our readers will remember that we traversed his statements and position on organization, in a late issue, very frankly and pointedly. He writes in reference thereto: "Thanks for your comments on my article; they are correct." It takes a good sized, well disciplined character to say that.

A new cabinet photograph of our valued friend and co-worker, W. Stainton-Moses, M. A., editor of *Light*, has been added to the JOURNAL'S extensive collection. The picture shows him somewhat stouter than when we met him in London in 1881, but it shows the same genial, thoughtful, self-possessed character which impresses itself on one in meeting him, and also is always clearly discernible in his voluminous writings.

The prospectus for the third season of Farmington lectures on Philosophy and Ethics has been issued by Prof. Thomas Davidson, the founder. The lectures will begin June 17 and close on July 2. "The leading aim of the whole," says Prof. Davidson, "will be to bring out the essential relation between theory and practice in the moral life, to discover whether a rational ethical doctrine (and none other can have permanent value) does, or does not, demand, as its basis, a metaphysical theory of the world and of man. Farmington is a quaint old Connecticut town, an ideal place for such a school. Such of the JOURNAL'S readers as may desire further information can address Prof. Thos. Davidson, 239 West 105th St., New Yory City, N. Y.

Mrs. Julia M. Carpenter is widely known as a successful healer and medium, as well as a noble woman. Her poems have frequently been published and commended, both in the Spiritualist and the secular press. A beautiful brochure came to us in the holidays with the compliments of Mrs. Carpenter and containing eight of her poems. The first poem, entitled, "My Creed," well describes the beautiful, gentle spirit of the author. We transfer to the JOURNAL the first and last stanzas:

I count the day as lost that I have done
No loving deed nor word of kindness said,
While ever near me wheresoe'er I go,
Are sad hearts waiting to be comforted.

And at the last if only I may feel
That full of helpfulness my life hath been,
I will have peace; for this I know is true,
He serves God best who loves his fellow-men.

When great German-African explorers return to civilization they find it the proper thing to do to fall out of balconies and windows and thus the better improve their chances of going down to fame. For example, as soon as Emin Pasha got out of the woods he goes and tumbles out of a balcony and comes within one of breaking his neck. Karl Mauch was another great German explorer of the Dark Continent. He spent several years in the interior and came out successfully, but to add lustre to his name, he fell out of a window receiving injuries that terminated fatally. American and English explorers cannot afford to do that; they think themselves only too fortunate to escape the civilized haunts of men and hasten back to have their bones bleached by the torrid sun of an inhospitable climate to which they sooner or later succumb.

Have You Catarrh?

There is one remedy you can try without danger of humbug. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage, 2cts. Judge for yourself. Mention this paper.

Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price, cloth, $1.00; paper cover, 50 cents. For sale here.

"On January 28 the C., H. & D. R. R., in connection with the L. & N. R. R., will sell round-trip tickets to Florence, Ala., from all stations except Indianapolis at one fare, tickets to be good for going and return passage three days in each direction, and ultimate limit to be thirty days. The Florence Land and Improvement Company will refund all railroad fare paid by parties who purchase land on this excursion."

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The correct way to buy any manufactured article is direct from the manufacturer when possible, and save the middleman's profit. The Elkhart Carriage and Harness Mfg. Co., of Elkhart, Ind., have dealt with consumers direct for the past sixteen years at wholesale prices. They have no agents. Any one can buy of them, and as their work is fully warranted, and all goods are shipped subject to approval (they paying all charges if not satisfactory), the buyer runs no risk. Their 64-page illustrated catalogue will be mailed free to any address. Send for it.

In the forthcoming Midwinter (February) *Century*, the fortieth and final instalment of "The Life of Lincoln" will appear. It is by mere accident that this instalment and the supplementary papers deal, not only with the "End of the Rebellion" and "Lincoln's Fame," but with the "Capture of Jefferson Davis." In the same number of *The Century* will appear an "Open Letter" by Dr. Terry, of Columbus, Georgia, telling of Mr. Davis's indignation at an offer made to him of an invention, consisting of explosive hollow iron castings resembling coal, which was intended to be used in blowing up Federal gunboats.

A REPRESENTATIVE AMERICAN INSTITUTION.

The New York Central and Hudson River Railroad is to-day recognized by the traveling public, and also quite generally by its competitors, as being in many respects the representative Trunk Line leading from the Atlantic seaboard. The merit of this distinction rests largely upon unsurpassed natural advantages, supplemented by a liberal and progressive policy.

It is the aim of the Central's management to provide for the patrons of this line the best service attainable, and to this end all the resources of this great company are intelligently directed. A splendid roadway, admirable train service, and magnificent equipment, are features which place the New York Central in the foremost rank among the railroads of the United States.

Directed by a Dream.

Josie Long, a lady of color, who resides south of the avenue, has been trying for a long time to raise enough money to pay for a license to sell liquor. One night, however, she had a dream, and a decidedly lucky one for her. A spirit appeared and told her to take $1.15 and place it on the "louse row" and she would win.

When Josie awoke in the morning her dream was recalled, and it made such an impression on her that she borrowed the money and played policy, placing it as the "spirit" had directed. Strange to say, the numbers came up, and she won $115, and last night went to the First Precinct and deposited $105 for her license, and departed a happy woman and a firm believer in "dreams."—Washington Post.

Man is often deceived in the age of a woman by her gray hair. Ladies, you can appear young and prevent this grayness by using Hall's Hair Renewer.

Passed to Spirit-Life.

Passed to spirit life from her home at Thompson, Ohio, Mrs. Amanda Sumner, aged 85 years. Though Mrs. Sumner's earthly surroundings were not the most favorable, she was always cheerful and happy, and fond of mingling in society. For many years she had been a firm believer in spirit return and spirit communion, and viewed death as only a transition to a life of greater usefulness and better enjoyment. She will be missed by all who knew her, and especially by her aged husband, whom she leaves to mourn his loss.

About Washing Flannels

Dr. A. N. Bell, Editor of the *Sanitarian*, New York, writes: "Pearline has gained special ascendency in my household and in many others to my knowledge, for cleansing flannels. Your own directions for its use are those we abide by: 'Wash flannels by hand in lukewarm Pearline suds; rinse thoroughly in warm water; wring dry (by pressure through clothes wringer); pull and shake well; dry in warm temperature and they will keep soft without shrinking.'"

Danger As one wash is sufficient to ruin flannels, great care should be exercised as to the use of the many imitations which are being offered by unscrupulous grocers or peddlers. Pearline is never peddled.

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ON A WEAK STOMACH.
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is the power to eat, digest and assimilate a proper quantity of wholesome food. This can never be the case while impurities exist in the system. The blood must be purified; it is the vital principle, ramifying through every part of the body. Dr. Tutt's Pills expel all impurities and vitalize the whole system.

A Noted Divine says:

"I have been using Dr. Tutt's Liver Pills the past three months for dyspepsia, weak stomach and nervousness. I never had anything to do me so much good. I recommend them as the best pill in existence, and do all I can to acquaint others with their merits. They are a special blessing."
Rev. F. R. OSGOOD, New York.

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By HUDSON TUTTLE.

In this pamphlet the author takes up the origin and significance of the Cross in an intensely interesting manner. Price 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Voices From the People.
AND
INFORMATION ON VARIOUS SUBJECTS

JUDGMENT.

RICHARD E. BURTON.

A man died yesternight. To-day the town
Makes mention of his taking off, and sums
His virtues and his failings. On the street,
Midst many barterings and lures of trade,
In homes where he was known, in busy marts,
Or public places where the common weal
Gathers the town-folk; up and down his name
Is spoken of in various ways of speech
As are the voices various sounding it:
Gruff-throated bass, shrill treble of old age,
Soft sibilancy of a woman's tongue,
Or reed-like utterance of a little child.
Thus one, his mate in business: "Ah! a shrewd
Dry head was that; much loss to us, much loss,
And as for heart!"—wise shrug of shoulders now—
"Well, 'tis but little quoted here on 'change."
Another, who had summered with him once
In leisure-time: "A right good fellow gone!
'Tis true, he liked his ease; but who does not?
For me, give me the man that Horace loved,
Who deemed it wise to fool when seasonable."
A tiny one who oft had found great store
Of sweetmeats in his hand, and, prized far less,
Great store of tenderness within his heart:
"O, won't he come and see us any more?"
His surpliced pastor, bound to save his soul,
Balanced a bit by inconsistencies
He thought he saw, in private to his wife:
"Alas, poor soul! if only he had grasped
That matter of the creed and made us sure!
But then—his heart was right and God is good."
And one, a woman, who had found his arms
An all-protecting shelter through long years,
Said naught, but kissed the tokens he had left,
And dreamt of heaven for his sake alone.
Meanwhile, what was this man, and what his place?
You ask, confused by all this Babel talk
Of here and yonder, from his fellow-men.
I am as ignorant as any one
Whose speech you heard, and yet I love him well,
Nay, ask me not; ask only God. He knows.

THE ROSARY OF MY YEARS.

FATHER RYAN.

Some reckon their ages by years,
Some measure their life by art,
But some tell the days by the flow of their tears,
And their life by the moans of their heart.
The dials of earth may show
The length, not the depth, of years.
Few or many may come, few or many may go;
But our time is best measured by tears.

Ah! not by the silver gray
That creeps through the sunny hair,
And not by the furrows the finger of care
On forehead and face have made;
Not so do we count our years;
Not by the sun of the earth—but the shade
Of our souls—and the fall of our tears.

For the young are ofttimes old,
Though their brow be bright and fair,
While their blood beats warm their hearts lie cold—
O'er them the spring time—but winter is there—
And the old are ofttimes young,
When their hair is thin and white;
And they sing in age as in youth they sung,
And they laugh for their cross was light.

But bead by bead I tell
The rosary of my years,
From a cross to a crown they lead—'tis well!
And they are blessed with a blessing of tears.
Better a day of strife
Than a century of sleep;
Give me instead of a long stream of life
The tempest and tears of the deep.

A thousand joys may foam
On the billows of all the years;
But never the foam brings the brave bark home—
It reaches the haven through tears.

OUR POLYGLOT EXCHANGES.

La Psiche is a new Italian journal which made its first appearance in Rome on New Years. It is devoted to the interests of hypnotism, magnetism and spiritism and is to be a bi-monthly. With this initial number we have received a little work entitled "I Morti Vivono," (The Dead Live), which the proprietors present to each subscriber of the paper, and in which the question "Che cose e lo Spiritismo," (what is Spiritualism) is quite exhaustively and entertainingly answered.

O Reformador of Rio de Janeiro, Brazil, comes rejoicing over the establishment of a Republic in place of the Empire. The Brazilian Spiritist Federation met in council shortly after the peaceful revolution and voted to send a congratulatory message to the Provisional Government for the quiet advent of the Republic; and a committee was appointed to make a suitable address. It commences by congratulating themselves and the government that so desirable a change was brought about without bloodshed or even the disturbance of business or the domestic affairs of life. They expressed the feeling that scattered though their membership is throughout the whole country they have contributed very considerably to the result by the propagation of liberal thought which lead gradually up to a change in political ideas. And now that their wishes for a purer democracy have been crowned with success they call upon all citizens to render homage and thanks to the illustrious men who have co-operated so patriotically and devotedly to bring into reality the trinity of words so dear to a freedom loving people—"Liberty, Equality, Fraternity."

La Ilustracion Espirita of Mexico, is quite jubilant because, it says, "*El Monitor Republicano*, the systematic anti-spiritist paper could not abstain from inserting in its telegraphic department on the 20th of December the following, which it copies literally, under the caption of 'An Extraordinary Scientific Case:'"

"Guaymas, Dec. 19.—A young woman 17 years of age, Teresa Urrea by name, is attracting much attention in the village of Cabor, near Rio Mago, who after an apparent death which lasted for five hours, was restored to life and has been effecting numerous and surprising cures, according to reports brought by persons worthy of credence who have lately come from that place. She says that God has made revelations to her, and counsels those who visit her to have charity and love for their neighbors and not to believe in priests who make a speculation out of religion. Multitudes of believers from all parts of the State are crowding to see this 'saint' or extraordinary doctor. Physicians and other scientific persons consider her case as one of catalepsy or natural hypnotism, for they also say that she gives her revelations and performs her cures after being prostrate in bed a victim, for several hours, to most extraordinary suffering." To this the *Ilustracion* remarks that the "physicians and other scientific persons do not get very near to a correct explanation, but they do not at least give the devil the credit of performing a miracle as the priests will certainly do, nor do they commend the case to the police as our esteemed colleague, the *Monitor*, ordinarily does."

La Revue Spirite copies from one of its Parisian contemporaries a singular story having for its heading "Bavadage," which in an English dress reads as follows:

Would you like to shiver a little? Hear, then, what we heard not later than yesterday from a scientist who does not wish his name known for the present. One must deal warily with the Academies. The said scientist has invented an optical instrument—for seeing ghosts! "This experiment," says the savant, "was very difficult. Recollecting that it had been asserted that it was possible to see the astral body (*le corps fluidique*) leave the body at the moment of death, I was not willing to remain any longer in a state of prejudice and ignorance. I therefore arranged the apparatus, and when I had just about finished developing at my leisure its proper arrangement as to light and magnifying power, I was called to the bedside of a dying person. I waited during long hours, until the moment when the dying man was about to breathe his last breath. A sudden trembling, shaking the whole body, announced that the supreme moment had come. With one of my friends who was assisting me, we placed our heads under the dark covering of the apparatus and kept our eyes steadfastly fixed on the object glass. The particles of dust in the air were magnified many thousands of times, and for a moment their violent movement produced a cloud in front of the glass. Then a delicate column of violet vapor, condensed into a flocculent mass, was clearly seen above and around the body. The particles appeared to pursue one another, as if obedient to some sort of central attraction. The cloud condensed more and more, and took the vaporous form of a man, then rapidly became purified until it was as colorless as the most perfect crystal. At this time there was around us a feeling as of terrible stillness. An indescribable sensation held us fast, our hearts no longer seemed to beat. We kept our eyes fixed on the glass. Particle after particle grouped themselves together so as to reproduce the exact form of the man we knew so well. The form floated at about a foot above the body, to which it was distinctly united by a delicate cord. The face was undoubtedly the face of the man, but much finer and calmer. The eyes were closed and the shape seemed to be asleep. By a double impulse, we both of us experienced the desire that the form should awake. At that very moment the bond which joined it to the body broke. A slight trembling passed over this beautiful, perfectly modelled form, a violent flame shone where the heart should be. It stood up and gave a sorrowing look at the abandoned body, extended the hand with a gesture of adieu, then vanished, condensing into a small sphere which disappeared in the dawn of the everlasting to-morrow." And why not?—Mot d'Ordre.

Adventism Newly Defaced.

To the Editor of the Religio-Philosophical Journal.

Living for many years on the borderland of civilization, I have lost track of the many new and progressive ideas that in former days I used to gather from your paper. I have been living all these years among a strictly orthodox people, some of whom are looking earnestly for the second coming of Christ, as was predicted by one Miller, now nearly a half century ago. I like to talk with them upon this theme, but would like it if you could assist me by telling me what works are written upon the subject.

I take the ground that Christ and the angels did come in 1847, when the first raps were heard. They came in the clouds of heaven, and every prophecy as far as I am able to see, was literally fulfilled; the wonderful works now done in the world are but the same that were done centuries ago by the humble Nazarene and his immediate followers, his disciples.

Thus I have never viewed Spiritualism as a new revelation, but a light upon the old—a light of such marvellous brightness that, like Paul of Tarsus, we were blinded by it. Never having been bound by creeds, I was not long blind to what I know to be the true light. I am myself orthodox, though not bound by church or creed, having had the name of Spiritualism given by angelic voices more than thirty-five years ago. I have tested it in every manner I could think of till those of the same faith with myself have said, "That was the Nazarene who talked to you." It has thrown a marvellous light upon the scriptures to me. I would that all Spiritualists were united on this sure foundation, accepting Spiritualism as I feel it should be accepted—as the second coming of the Lord.

An adventist lady friend remarked, "Why, the Bible says that every eye shall see him." "Very true," I replied, "but how would you like to see one angel to say nothing of all of them?" She looked as if with fear of seeing even one. A Presbyterian friend said one day, making a face of scorn, "You wouldn't confound anything so low as that is with the coming of Christ, would you?" I replied that I failed to see that it was much lower than his first coming. An Episcopal friend is delighted to hear me talk, if only I will not call myself a Spiritualist, "it is so unpopular, you know." I replied that it was unpopular, and that it was a pity it was so considering how very popular Jesus Christ was, a man reviled, and scourged, and spit upon, and crucified. Another says: "I've lived among Spiritualists a great deal but this is the first of this kind I have ever yet heard; I can accept this."

I am writing for pastime, knowing that your waste-basket is convenient, for I once saw it; yes, for a pastime, for I am living alone in this bleak Dakota. The cemetery has tested my faith to the utmost, and in no instance is it found wanting, for the dead are not dead, they are just over there. I long to tell you some of the comforting words they send me which fall like the dew of heaven upon my otherwise isolated life.

Just a few words more, please, and as my Methodist friend says, I'll speak a word for Jesus. The heavenly gates are to-day wide open, and there is no more death, but transition to spirit life, there to learn what we have failed to accept from the great Example while here on earth, for there is no other way than that for all. Christ is our example, even to the giving of a cup of cold water or his life, and every good deed is a garment of Christ, with which the most skeptical loves to clothe himself, even though he may deny or crucify the owner thereof. Is it because of ambition to be greater than the owner? or is it envy or jealousy, or more degrading still in this wondrous light, is it ignorance? Well, whatever it be, it will pass away and in this new order of things, Christ will be vindicated, and God will be all in all. Then with eyes that see and ears that hear, and with hearts that understand, the kingdom of God has come, and we are learning our first lesson in Christian charity.

Groton, South Dakota. MRS. HARRIET PARKER.

A Sick Man's Visions.

To the Editor of the Religio-Philosophical Journal.

I have a letter which I think will be of interest to the readers of your paper, written by a young man who has been spending the past eleven months in the south on account of failing health. For several weeks he had mentioned, by letter, an experience he hoped to relate to me, and would, as soon as strong enough. Wherever well known he is greatly respected for his uprightness of character, and I can vouch for his truthfulness. A few extracts are made below:

I will endeavor to tell you a little of my experience during sickness. About the middle of September I was quite ill, and from that time up to Oct. 3rd was confined to the house a good share of the time and thought I should perhaps never rise from my bed again—that the end was near at hand. Near the 25th of September, E—, Mr. A—'s son was taken sick. I was able to be up a little but after he had been sick three or four days I was again bedfast, suffering untold pain. At about 8 o'clock in the evening of Oct. 2, as I was lying in bed and dreading the night, a white dove flew in at the open door and I was about to say "Thanks be to God, my time is near at hand," when the dove flew into E—'s room which was next to mine, the door being ajar. "The good Lord cannot be going to take both of us" I thought, and all that night I was in meditation, forgetting in part my suffering and praying that if any one was to be taken it might be me. The morning found me immersed in thought and E— was worse. By evening E— became delirious, and before the clock struck twelve, I heard him calling "Jack," a familiar nickname he had given me, and on repeating the call a few times I felt that he was nearing the brighter home. I was weak, but I summoned strength enough to go to E—'s bedside, bathed his head and was as useful as one could make himself at such a time. He continued talking—seemed to be on the ocean, and would tell me to pull harder on the oars for he was in a hurry to get home and ashore. He continued so until morning and died at eight o'clock.

The death, so unexpected, overwhelmed the family with grief. I prayed with and comforted them as best I could. I was physically weak but spiritually strong. On Saturday the 5th he was buried and I attended the funeral. Weary beyond expression I retired early but sleep was impossible. The last few days passed in review before me and seemed like a dream.

Ere the hour of 12, midnight, I know not how, or what caused it, but I was endowed with a strange power. I seemed to be translated to a higher sphere. I was apparently at ease, physically and spiritually, but it seemed as though I was rising, searching for something. The hall lamp had been left burning; my room opened into the hall and the door was partly ajar. It was quite light in the room and I was as wide awake as ever in my life. My thoughts were of E— and my impulse was to call him, for I missed him as I would miss any relative; so I called two or three times, maybe more, and he answered me! Then I called again and again, saying "come here" and soon who should I behold, with my eyes open, but E— in the form of an angel clad in white, a crown upon his head that glistened like purest gold. He seemed to hover over my bed like a bird. His countenance had a most happy expression. I commenced talking to him, asking him numerous questions and received answers to most of them. Some of the people in the house hearing me talk came in to see what was the matter. When they came in I asked, "Do you see E—?" "No" they said. Said I, "See him up there!" for he still was with me. They did not see him. Then I talked to E—, telling him his father, mother and sisters were in the room, and asked him if he saw them. He said he did. I continued conversing for some few minutes and he disappeared. I called in vain to him to come back, but he did not, then. I fell asleep being greatly in need of rest but awoke about 7 o'clock in the morning. I arose and went out of doors for a while when I felt the strange influence coming back upon me. Returning to my room I threw myself across the bed. The friends in the house coming to me wanted me to take some breakfast but I could not. I could do nothing but think of my experience the night before; I thought of E— and wanted to see him again. I called to him a few times, telling him I wanted to talk with him and had something to tell him. To my delight he appeared to me in broad daylight—in the same raiment as that of the night before, but to my surprise he was not alone; he was accompanied by a female companion whom I did not recognize, but the features became so distinct I was positive that at some time and somewhere I had seen her or a picture of her. The people standing around the bed kept asking me at times if I could tell who it was and finally I decided that it looked like a picture I had seen in the parlor. One of the girls asked another if it could be their sister Jennie who had passed to the spirit land some six years ago, and I was impressed, as one would say, to find out; so I asked E— who he had with him, and he told me it was his sister Jennie. I talked to him continuously, receiving answers to most of my questions which it would take too long to particularize. I was with them, or E— rather, although she appeared with him every time—all that day, they, appearing and disappearing four times during the day. One thing we talked about was this: it seemed as though we had started on a journey together and got along very well for some time until we came to a cross road, or rather a starting point; one road was light and smooth, although narrow, leading up hill, apparently; the other dark and rough, although wide, leading down hill. We stopped but a short time to decide which to take and concluded that, though narrow, the smooth road, with light, was preferable to the other, so we started, E— ahead, "Jack" following in the rear. We traveled many a mile, it seemed, but tired not until finally I came to a stop, and upon looking found that there had been a big stump rolled in the path. I was on this side, E— on the other. He said, "good by" and went on; I called and called, begging him to come to my aid, and help move away the stump, but all in vain. I was annoyed at him, but he soon appeared to me in spirit form and explained that we both could not go, that I must stay and take his place, to help his father and mother and comfort his sisters; so he finally persuaded me to return, which I did. This was about the close of day, so they disappeared for the fourth time and the last.

Kansas City, Kan. R. U. P.

A New Organization.

Mr. D. B. Edwards of Orient, N. Y., sends us a leaflet headed, "Formula of the Orient Unity League, adopted Sunday, Nov. 3, 1889, and writes: "The inclosed is in part the outcome of your editorial in the JOURNAL of Oct. 12. The object in view is the banding together of people of liberal thought for mutual benefit. The JOURNAL has already had a hearing and will continue to have. Its weekly visits to this gathering must, it seems to me, bring good results." The limits of our paper will not admit of the publication of the entire declaration of principles, but we cheerfully give place to an extract which we think is the part most essential:

"We accept what seems to us to be truth wherever found, whether it be in the Hebrew or Christian scriptures, the Vedas of the Hindoo, the Zendavesta of the Persians, or the Koran of the Mohammedans, but we deny plenary inspiration or infallibility to any of the teachings of these books.

It has been charged by the promulgators of the orthodox faith that those who have broken away from church organizations in obedience to their convictions—have nothing to restrain them from vice and immorality—that the heart is prone to evil 'as the sparks that fly upward,' therefore it is necessary to preach the 'terrors of the law,' to make and keep men good. The purity of the lives of that large and liberal body of men and women known as Unitarians, and the ethical character of the scientists and investigators of our own country and of Europe, as well as thousands of noble men, who, having the courage of their convictions, have thrown to the winds the barbarous creeds of the past and are now preaching the religion of humanity, is the best evidence of the falsity of the charge.

A well defined belief of ours is, the Fatherhood of God and the brotherhood of man.

We will cheerfully join in and work with any whose religion impels them to acts of mercy and benevolence. We believe in lifting men up from their lower nature, into a higher and nobler life. We do not profess to have special knowledge as to the outcome of this life, but with Plato and Socrates, and other philosophers of the past, as well as many of our own era, we will trust the wisdom and goodness of Him from whom we are an emanation, that this life will be supplemented by a brighter and better one.

Let us, therefore, as members of this League, live virtuous and upright lives, performing every duty devolving upon us as men and citizens, buoyed up by the hope that somehow, somewhere, we shall reach the goal of our highest aspirations."

The Ball Starts Rolling.

To the Editor of the Religio-Philosophical Journal.

Enclosed please find preamble and constitution of the New Boston Association of Spiritualists, organized a short time ago. We have read the articles in the JOURNAL, with much interest, on organization, and have concluded to start the ball rolling in our little town. What the result will be the future will disclose. We have twelve members now and expect to double our number within the next month. We are determined to push ahead, for we can only be successful through organization.

The preamble reads as follows: We, the undersigned, believing that progress of all reform movements, intellectual culture and spiritual advancement are strengthened and improved by organized effort in the study of either philosophical, scientific, practical or theoretical subjects, and as the spiritual philosophy, denominated "Spiritualism," embraces all the above and more—and also seeing the necessity of a better protection of our liberties as a free and liberty loving people, it demands our earnest and strongest efforts to sustain the legacy of freedom of speech left us by our forefathers as declared in the Declaration of Independence and in the Constitution of the United States, and inculcated in our system of common schools.

The constitution embraces five articles. The 1st declares that Spiritualism, in its broad sense as a philosophical system, embraces whatever relates to spirit, spiritual existence and spiritual forces, especially all truths relating to the human spirit, the disembodied existence and conditions thereof; that progress is the law of all life; that life is eternal and that the life of man does not cease at the death of the body. The 2nd affirms that spirits of our departed friends can and do come back to the scenes of their earthly life under proper conditions and in accordance with natural law. The 3d, that the process of physical death of the body does not change the mental condition or moral character of those who experience it. The 4th, that the spiritual world is not far off, but interblended with our present state of existence. That the other existence includes all grades of character from the lowest to the highest; but as happiness or misery depends on internal conditions of mental and moral growth, each one will gravitate to his or her own place by natural law of attraction.

And finally, the 5th concludes that practically, a belief in the platform of principles should enkindle lofty desires and spiritual aspirations; stimulate to all that is good and elevating, restrain the passions and all that is evil and impure; prompt to earnest endeavor by purity of living and by the loftiest aspirations to live constantly en-rapport with the good and pure in spirit life; stimulate the mind to the largest investigation and the freest of thought on all subjects, that it may be qualified to judge for itself what is right and true, inspiring to the work and aiding it forward to a certain and a glorious issue.

The officers of the association are John Roberts, president, and Jane Lewis, secretary.

New Boston, Ill., Jan. 15. WM. P. HUNT.

Spirit Child at the Piano.

To the Editor of the Religio-Philosophical Journal.

Experience teaches me that to advance Spiritualism we must steer away from the phenomenal plane. The latter is of necessity to beginners, but once the facts have been driven home, the spiritual unfoldment should begin in right earnest.

I am decidedly of opinion that the spirit of the JOURNAL must be appreciated by all broad thinking Spiritualists in the long run. I having been a reader of your paper for some four years past and I still adhere to the necessity for purging the ranks of shams, cranks, and one-sided fads. We want a broad, open gospel of truth, a religion in harmony with the facts and philosophy. In my travels I am continually learning of most remarkable phenomena, even in private families. Only yesterday I learned from a business man of some standing that in a friend's house of his, a spirit child (a daughter) comes to the drawing-room and takes her place at the piano whenever her mother sits down to play and sing. The spirit shakes hand with those present and is seen and recognized by all. I have names and addresses of those people but I did not ask permission to publish the same.

We are going ahead here, seven new members were enrolled last week, and more names are coming in. There is a great deal of the orthodox element among us. The "Divinity of Christ" and "the Word of God," are still worshipped by many, but we are ploughing away and clearing the ground of prejudice, bigotry, and superstition.

GEO. W. WALROND.

Montreal, Canada, Jan. 14th, 1890.

Who Knows a Remedy?

To the Editor of the Religio-Philosophical Journal.

Some time ago I saw a statement in the JOURNAL from a writer who had years ago received communications by table tippings and raps, in his own family. He said that he gave it up in a short time because unreliable and deceptive communications were given, but that if he had then known as much about such matters as he does now he could have controlled the forces so as to shut out deception and given his true spirit friends the opportunity uninterrupted to communicate, and thus have retained in his home the blessing of an open door to the spirit world. I have mislaid the paper and do not remember who the writer was, but if he or any one else can tell how to control a home circle so that none but true and high spirits can come in, he will give most valuable information to many of us. While it is true that there is scarcely a family circle where there cannot be developed some phase of phenomena, it is also true that in most cases the forces sooner or later become unreliable, untruthful and misleading, so much so that it is a question whether the cause of Spiritualism is not more injured than helped by these manifestations. In my own family I find that we have two persons through whom some of the lower form of physical manifestations are produced. At times friends come and give us highly instructive and truthful messages, and then for a time the most silly and contradictory messages possible come and fill us with disgust at the whole matter. Now, if any one can give a remedy for these evils of the home circle, I am sure hundreds of beginners will be benefited. KIOWA.

Work in St. Louis.

To the Editor of the Religio-Philosophical Journal.

I have been engaged to speak for the First Avenue Spiritualists of St. Louis for January and February and have begun my labors. We have here in St. Louis 11,000 Spiritualists, many of the most cultured and influential citizens being believers, and it will be my effort to draw these people into membership by giving them the intellectual and philosophical rule of Spiritualism. Heretofore the better class have kept away from the public meetings because, as they say, there has been too much looseness and sensationalism and too little intellectuality. I have had very good success so far, and hope by insisting on strict organization and rigid morality as a basis for membership to build up a strong, intelligent society. There is so much looseness of morality allowed among members of many societies that I do not wonder good people dislike to become identified with them. We are taking steps to reorganize, with some of the best citizens in the lead. I want no better ally in teaching Spiritualism than the JOURNAL. I wish every Spiritualist were a subscriber. JAS. DE BUCHANANNE.

Passed Over.

To the Editor of the Religio-Philosophical Journal.

On the 29th of December our beloved sister and friend, Caroline Avery Riddle, finished her labors for the good of humanity, laid aside the garments of earth in which she had been clad for sixty-nine years, and clothed upon with the glorious robes of immortality passed over the river to her bright inheritance beyond. She was one of the excellent of the earth, instant in season and out of season in works of love and charity, especially for the poor and needy. She was for many years at the head, as president, of a little band of kindred souls who worked with her, in whose most sacred memory she is enshrined, and whose blessings follow her. In all her deeds of charity she was unostentatious and retiring, preferring not to let her right hand know what her left hand did. The loss of her presence is keenly felt by her family and all who knew her. Her little band of co-workers, (The Ladies Union), while they feel her loss very deeply, rejoice with her in the assuredly glorious change which has translated her from earth to the "Home of the Angels." JOHN MAYHEW.

Washington, D. C., Jan. 12.

From Grand Rapids, Mich.

To the Editor of the Religio-Philosophical Journal.

The Religio-Philosophical Society of this city held an unusually interesting meeting Jan. 19, which was well attended. A most able address was delivered by Mrs. Lena Bible, the president of our sister society here, the "Spiritual Union." Her subject was "Forgotten Women," and it was handled in a brilliant, earnest and impressive manner which would have done honor to one much older in the field of this much needed reform in our social system, although the speaker has but just budded into the field of spiritual activities. She also gave three strangers psychometric readings with great success. We have established a class system in connection with our society for the purpose of developing mediums, in private, home and neighborhood circles, and are already reaching and interesting some of the church people in this way.

F. D. YALE.

The Wonderful Spirit Doctors.

To the Editor of the Religio-Philosophical Journal.

As it has often been asked what benefit Spiritualism has been to humanity, we will answer the question by saying that diseases have been cured and are now being cured by the aid of spirits. Two mediums, now located at 119 Lincoln street, Chicago, have treated a large number of patients within the last twelve months, the cures having been produced by the aid of disembodied spirits without the use of drugs. This phase of mediumship should be investigated by Spiritualists and all who are interested in the advancement of science. The history connected with the development of the two mediums mentioned is about the same as the history connected with the development of all mediums; they were first entranced by the writer of this article, who found that they could be kept in the trance state for any length of time if he would place his hands over their eyes, and when completely unconscious they were controlled to speak by the spirits of the departed. After three or four years of development they concluded to take a course of lectures from a Christian scientist. After the second lecture the spirits took possession of them and commenced to treat diseases by the use of mind force, thought force, sentient force; at any rate the patients did not see, taste or seldom feel any force, yet they always gained relief. Mental healing is probably the most useful form of mediumship and the easiest to obtain. Any medium can become a mental healer: the writer is satisfied that any human being can be entranced, and any person who can be entranced can be controlled by spirits; and any spirit who controls a medium can cure diseases by the aid of the mental force. The assertion is a broad one, yet the writer has never failed to entrance any one he has worked with for a sufficient length of time, and every person who has been entranced could be or was controlled by disembodied spirits. It might appear absurd to some readers to assert that every human being can be developed as a medium, yet it is a fact all the same. Spiritualism is in its infancy; the day will soon be here when its possibilities will be known to all. The difference between the material and spiritual are not as great as are supposed. The next few years will unfold much that is now unknown to mankind. J. W. CURTS.

119 Lincoln St., Chicago, Ill.

Notes and Extracts on Miscellaneous Subjects.

Wanamaker's first salary was $1.25 a week.

A. T. Stewart made his start as a school teacher.

Jim Keene drove a milk wagon in a California town.

Pulitzer once acted as a stoker on a Mississippi steamboat.

Cyrus Field began life as a clerk in a New England store.

Dave Swinton sold sugar over an Ohio counter for $1 a week.

Moses Taylor clerked in Water street, New York, at $2 a week.

George W. Childs was an errand boy for a bookseller at $4 a month.

C. P. Huntington sold butter and eggs for what he could get a pound or dozen.

Jay Gould canvassed Delaware county, New York, selling maps at $1.50 apiece.

Andrew Carnegie did his first work in a Pittsburg telegraph office for $3 a week.

Whitelaw Reid did work as a correspondent of a Cincinnati newspaper for $5 a week.

Adam Forepaugh was a butcher in Philadelphia when he decided to go into the show business.

Senator Joe Brown made his first money by plowing his neighbor's field with a pair of bull calves.—Philadelphia Saturday Review.

No name nugget, found at Ballarat, Feb. 3, 1853, just 12 feet below the surface, weighing 30 pounds, was sold for $7,300.

In Clearwater Harbor, Fla., is a spring of delicious water bubbling up through the mass of salt water in the briny deep.

Oates & Delson nugget, found at Donnelly gold field in 1880, at the roots of a tree, weighed 189 pounds, and sold for $50,000.

At Tucanche, in Guatemala, the boys in a school recently seized the master and hanged him in the school house. None of the culprits were arrested.

In 1888 there were about 90,000 acres of fruit trees growing in England; now there are 214,000 acres. Yet last year 3,800,000 bushels of apples were imported by the mother country at a cost of £800,000.

E. A. Taylor, who lives about three miles from Smithville, Ga., caught in a trap in Kinchafoonee creek Sunday and Sunday night 1,200 pounds of fish. One catfish weighed over forty-five pounds.

Rev. Robert Collyer has a little grandchild that lately stumped him in mental arithmetic. This was her problem: "A boy went five miles a-fishing; now, how many fish did he catch?"

Under the laws of Bulgaria, if a patent medicine is warranted to cure a certain disease and fails to do it the manufacturer can be prosecuted and sent to prison. No cures for consumption can be found in that country.

A Michigan man buried his wife, put up a headstone, repainted his house, married a second wife, and dug five acres of potatoes within seventeen days, and yet he says he can't begin to hustle as his father used to.

Miss Addie Hamilton, just appointed a notary public in Washington by the President, it is said is the second of her sex ever appointed to a similar position in Washington, the other lady being Miss Emma Gillett.

A sand pump near Boise City, Idaho, recently brought up a flint idol from a depth of 320 feet. It is claimed to be the oldest mark of human life on record by Professor Wright of Oberlin College, Ohio.

It is said that Miss Huntington's father made over to her betrothed, Prince Hatzfeldt, an equivalent of $2,000,000 in American securities before the husband-to-be would consent to make the young lady his bride.

For the first time it is said, since their discovery the Straits of Mackinaw are free from ice at this season of the year, and if the government had not put out the lights for the winter, vessels would pass through as usual.

The largest body of fresh water on the globe is Lake Superior. It is 400 miles long, 160 miles wide at its greatest breadth, and has an area of 32,000 square miles. Its mean depth is said to be 200 feet and its greatest depth about 900 fathoms. Its surface is 635 feet above the sea.

Julia Ward Howe, who wrote the "Battle Hymn of the Republic," and began and mastered the study of Greek after she had turned fifty, has the most beautiful little hands, that are kept with exquisite care, and her dress is always the work of the best dressemakers and a model of elderly daintiness and charm.

It is said that the number of cloisters and monks in Spain has increased with astounding rapidity of late years. In Spain there are now 29,220 monks and 25,000 nuns in 1,330 cloisters and 179 orders. Barcelona alone has 163 cloisters of women. During fourteen years the number of Spain's monks has been sextupled and the number of nuns doubled.

The batch of dough set on the hearth to raise by an Erie county, Pennsylvania, housewife raised so effectively that it aroused the family, as the dish which had been placed over it rolled on the floor. The lady, in order to save the "batch," got up in the middle of the night and baked her bread.

A queer circumstance has just been brought to light in the Marvinville, Ohio, postoffice. A large rat was discovered by the postmaster which was in the habit of making one meal a day out of the adhesive portion of postage stamps and another out of postal cards. After being deprived of this diet the animal soon died.

A letter from Port Spain, Trinidad, speaks of the recently discovered curative qualities of a plant locally known as cousin mahoe, whose botanic name is the triumfetta semitriloba. In cases of dyspepsia, indigestion and liver complaints the therapeutic effects of this plant have been simply wonderful. The doctors on the island prescribe it largely, knowing its valuable properties.

Dr. S. W. Sanford, Henning, Tenn., reports the case of a physician to whom a man with a cut-off finger came, bringing the finger. The doctor was drunk when he sewed the finger on. It united nicely. But the doctor sewed it on with the palm surface turned the wrong way. The doctor, after sobering up, wanted to amputate the finger and put it back right, but the patient declined.

Recent excavations in Rome show that the ancient plumbers in the Eternal City were obliged to be very particular with their work. There have been unearthed great quantities of lead water-pipe, each plainly stamped with the name of the owner of the house, the year of the plumbing, the name of the consuls for that year, and that of the reigning emperor.

A proof-reader in the New York *World* office recently wrote to Jules Verne to know the precise name of the hero of the story "Around the World in Eighty Days." "Replying to your letter, I will tell you that it is really Phileas and not Phineas that it should be written, also that the hero of "Around the World" is named Fogg. I take advantage of this occasion to send you my best wishes for the new year. Jules Verne."

A Chinese giant, by name Chang-hoo-gu, has just landed at Marseilles on his way to Paris, and if not already engaged by Mr. Barnum, he deserves to be. Chang, who is over seven feet in height, has not been in Paris since the days before the war in 1870, when he was exhibited in a cafe concert. With the money thus obtained he returned to the flowery land, set up in business and amassed a fair fortune, which would now serve to render him independent of the "showman." It is probable, however, that he will return for a while to his old trade as a human curiosity.

For the Religio-Philosophical Journal.

A HEAVENLY GIFT.

I'm a wand'ring spirit from worlds afar,
Passing in glory from star to star;
I'm the bearer to thee of wealth untold—
Not gems, or jewels, or gifts of gold,
But a gift whose power is mightier far
Than the fabled treasures of Istatchar;
Bright as the sun in the Heaven above,
Is this glorious gift—a spirit's love.

It gleams, not the length of a summer's day
And the dank chill even that passeth away,
But ever increasing, more bright and clear,
It shines like a gem from a far off sphere.
Though thou frown'st upon it thou can'st not stay,
For it gleams in beauty for ever and aye;
It is mighty and far thy power above
And though shunned by thee, it is spirit love.

Then take it, oh take for the hour draws nigh
When I must away to my home on high;
For the mists of the morning now onward roll,
I must circle the earth from pole to pole,
For many a message of love I bear,
And many a spell that will banish care,
But I will return ere long to see
If thou likest the gift I have brought to thee.

An Optional Sentence.

A fellow named Dooks was lately tried at Yuba City, California, for entering a miner's tent and seizing a bag of gold dust valued at $84. The testimony showed that he had once been employed there and knew exactly where the owner kept his dust; that on the night specified he cut a slit in the tent, reached in, took the bag and then ran off.

Jim Buller the principal witness, testified that he saw the hole cut, saw the man reach in and heard him run away.

"I rushed after him at once," continued the witness, "but when I cotched him I didn't find Bill's bag, but it was found where he had thrown it."

"How far did he get in when he took the dust?" inquired the counsel.

"Well, he was stoopin' over, about half in, I should say," replied the witness.

"May it please, your honor," interposed the counsel, "the indictment isn't sustained, and I shall demand an acquittal on direction of the court. The prisoner is on trial for entering a dwelling in the night time with intent to steal. The testimony is clear that he made an opening, through which he protruded about half way, and, stretching out his arms, committed the theft. But the indictment charges that he actually entered the tent or dwelling. How, your honor, can a man enter a house when only one-half of his body is in and the other half is out?"

"I shall leave the whole matter to the jury. They must judge of the law and the fact as proved," replied the judge.

The jury brought in a verdict of "guilty" as to one-half of his body from the waist up, and "not guilty" as to the other half.

The judge sentenced the guilty part to two years imprisonment, leaving it to the prisoner's option to have the not guilty half cut off or take it along with him.

Adam and Eve and that Apple.

How many Apples did Adam and Eve eat? Some say Eve 8 and Adam 2—a total of 10 only. Now some figure the thing out differently. Eve 8 and Adam 8 also—total 16. Again others think the above figures entirely wrong. If Eve 8 and Adam 8 2, the total will certainly be 90. Scientific men, however, on the strength of the theory that the antediluvians were a race of giants, reason something like this: Eve 8 1 and Adam 8 2—total 168.

But what can be clearer than that if Eve 8 1 and Adam 8 1 2, the total is 893. Then again, if Eve 8 1 1st and Adam 8 1 2, would not the total be 1,623? The following however may be the true solution: Eve 8 1 4 Adam, Adam 8 1 2 4 Eve—total 8,938.

Still another calculation is as follows: If Eve 8 1 4 Adam, Adam 8 1 2 4 2 oblige Eve—total, 82,056. We think this however not a sufficient quantity. For though we admit that Eve 8 1 4 Adam, Adam 0 2 8 2 1 2 4 2 keep Eve company—total, 8,082,056.

But a terrible grumbler says that the figures are all wrong; that Eve, when she 8 1 8 1 2 many and probably felt sorry for it, but her companion, in order to relieve her grief, 8 1 2. Therefore Adam if he 8 1 8 1 4 2 40fy Eve's depressed spirits. Hence both ate 81,896,864 apples.

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Capitalists and Small Investors read "War" Robertson's advertisement in this paper.

Protection or free trade? One of the ablest arguments yet offered is Gules B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

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The growth of the organization known as the Christian Endeavor Society is phenomenal. Three years ago last July there were 1,400 members in New York State, and about 50,000 in the world; a year ago there were in all 310,000 members, of whom 58,000 lived in New York; to-day there are 500,000 Christian Endeavorers and New York heads the list with 80,000 names, three-fourths of whom are church members.

JUST DO YOUR BEST.

The signs is bad when folks commence
A-findin' fault with Providence,
And balkin' cause the earth don't shake
At ev'ry prancin' step they take.
No man is great till he can see
How les than little he would be
Ef stripped to self, and stark and bare,
He hung his sign out anywhere.

My doctern is to lay aside
Contentions, and be satisfied;
Just do your best and praise or blame
That follers, that counts jest the same.
I've allus noticed great success
Is mixed with troubles, more or less,
And it's the man who does the best
That gits more kicks than all the rest.

—James Whitcomb Riley.

The growth of religious tolerance in the old world becomes every year more striking. In England the question of church preference seems to be no longer debated. A prominent London daily now comes out commending the episcopalian dean of Waterborough for saying that there are "other churches besides those of the episcopalian government," and admitting the truth of his aphorism: "Where the spirit of God is, there is the church."

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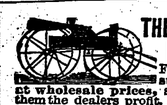


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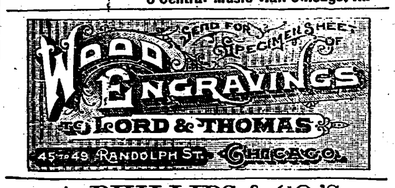
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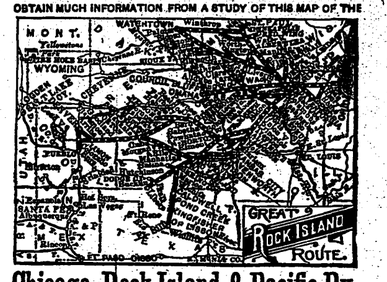
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Mrs. Emma Hardinge Britten in the *Two Worlds* makes brief editorial reference to "The Light of Egypt." Here is what she says:

We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to. This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, fact and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy of "The Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled *The Path*, after venting on this fine work all the abuse, scorn and display of ignorance and in elence that his malice could dictate, ends by adding that this book is "by Mrs. Emma Hardinge Britten." We trust it needs no open disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mendacity could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT."

In the August issue of his bright little paper, *Light on the Way*, Dr. Geo. A. Fuller, medium and lecturer, refers to "The Light of Egypt" in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of *Light on the Way*, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting and throws much needed light upon subjects of vital importance. It is not written like many theosophical works, for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and certainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will now present a few selections.....In our next we will follow "The Light of Egypt" still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

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Current Topics Reviewed.

I can not resist the impulse to commend highly your editorial of November 30, headed "Maggie Fox's latest." It appears so just, so wise, so consistent with true charity, and so according to the light in which all true Spiritualists should regard that unfortunate and erratic sister. Some would be so weak as to expect a perfect reformation in this effort of hers to leap back again into fellowship with those she has so falsely slandered. Little are they possessed of either the "wisdom of the serpent or the harmlessness of the dove" who anteipate such a purification. But, as regards "Swing, on the Unity of Faith," published Nov. 9, I can not unite with your expressions of approval. Surely you were carried aside from your usual state of astute perception and judgment by the eloquent delivery of the learned gentleman, or by the magnetism of appreciation of his numerous and less critical hearers.

I trust you will excuse the presumption of your old friend, for it is no hypercritical feeling that prompts a sharp review of some radical points stated in his sermon of that date, but a very earnest interest; for I am very sure that thousands of progressive minds can feel little heart in joining with any unity of faith, based upon the views Mr. Swing then set forth. Strong objections arise to his very first sentence—"This wonderful period, while it is taking Christianity away from its unnatural place among the exact sciences is taking the word 'faith' away from the world of commercial exchange." This, to your humble scribe, (like much that is preached in these sensational days) seems a very airy method of saying nothing, or at least nothing with solid, practical sense in it.

The "exact sciences," when demonstrated, become truths of the divine cosmos of spiritual and material being and form part and parcel of that grand united chain of truth, in which and in accord with which, Christianity, if true, must have and maintain its ever harmonious, consistent and natural place.

When Galileo (whom our preacher names), along with other exact scientists, proved the diurnal revolution of our earth and the existence of other planets, the then dominant and Faithful church decided that belief in such discoveries was contrary to church dogma—to true faith and duty. Weak in the hands of poor persecuted Galileo and his compeers, yet strong in this grand unity of everlasting truth. Exact science has gradually broken the power of that blind unreasoning faith which the Rev. Mr. Swing now tries again to exalt as the only proper religious bond of human unity and brotherhood. From the growth of knowledge, such as burst forth in the days of Galileo, these exact sciences have pressed forward. The reign of the laws of development has taken the place of the reign of so-called miracle. The thunderbolt is no longer specially in the hands of God, but is in divine hands subject to the overruling laws with which it is held for proper co operation with the laws of all things else in the grand unity of being.

If existing surroundings be the same it will blast with sudden stroke, alike the infant in its cradle, the saint at her prayers, the king upon his throne, or the preacher in his pulpit, under the spire that is erected for inciting souls to heavenly aspirations.

The only way to ensure safety from its seemingly erratic and sudden stroke, is to ascertain the laws of its life and action, and use the knowledge acquired as reason dictates.

Ah! but "exact sciences" have still traveled forward. They have shown that the Bible stories on which the Christian system rests are mythical fables—that man fell, not as therein set forth, but has ever been on the rise and must go on to rise. The miraculous Messiahship of the Jewish Nation can have neither need nor place in a law-governed universe. The only Son of an Infinite Deity, born of a maiden and of an obscure tribe, in a comparatively obscure world—only a small one amongst the millions of millions of brighter and braver worlds, shocks all rational sense of order and proportion, and comes before the cultured mind of the modern scholar appended to the same mythological list of still earlier, less enlightened ages, and of men, equally imaginative, as were the semi-barbarous Jews who installed Mars, the God of war, as the son of Jupiter and Juno,—Neptune, the God of old ocean as the son of Saturn and Rhea, or Calypso the sea-island goddess as the daughter of Atlas.

Has the Rev. Mr. Swing never observed the fruits borne by the ignorant, unreasoning faith of the early Christian Church—in God the Father; in Christ the only begotten Son; in the immaculate virgin and in Christ's vicegerent upon earth—that he attempts to preach at this day a like unreasoning faith and love, in he knows not what, as the only reliable bond of Unity?

Let him study the history of the dark ages of Europe and learn the contemptible depths of vice and folly to which the blinded piety and professed love of God sunk the sons of men, until science helped to break their chains.

You may think hard of me to write thus, and that Mr. Swing does not mean as herein construed; but he clearly says in as many words, that "religious faith need not wait to know the nature of Jesus Christ any farther than (1) that he leads the soul toward God, (2) that his mission was such leading, (3) that he has led millions thitherward and stands most evidently able to lead millions more." And (he continues) "a mind should be deemed fortunate that should know what God, or man, or Christ is; but more fortunate, than such a mind is the heart that can love deeply those three forms of the mystery of being."

What is this but blind love without wisdom?

To what a pandemonium of imbeciles and paradise of fools will we be led by any ethical system thus based!

But we dare even to question absolutely the truth of these three points just enumerated, as the only needful for the unity of faith.

We deny the axiomatic character of the assumption, "That he leads the soul towards God"—towards any God that is worthy of enlightened reverence and love, and claim that he can not be so proven from his own reported words.

He, Jesus, was a Jew, and taught faith in the Jewish God with obedience to the Jewish law from which neither "jot nor tittle" should pass away.

His God was the same God that "walked in the garden in the cool of the evening, like a gentleman of leisure after a hot day; that made all things in six days; that made man, without the knowledge of good and evil, and then repented of having made him because he ate of the tree that opened his eyes to knowledge—the same God that led the murderous hoards of the more than semi-barbarous Jews with a "cloud by day and a pillar of fire by night" to the slaughter of the people of Palestine; the same as King David had hauled in an ox cart as he himself danced before him; the same God that kept a Devil as part of his grand plan, and put his reputed only son through a course of exercises under said Devil's tuition.

If this slight, fragmentary sample enumeration be not a true picture of the God towards whom Jesus led, how dare the Christian churches, or any offshoot from them call the Bible the "word of God"? And if it be a true picture (as we assume it is) and susceptible of enlargement to an indefinite extent in the same line, how dare any sensible, reasonable person still cling to Jesus and ask us to accept as an unquestioned basis of loving unity and faith, such a fanfaronade of folly and absurdity?

The character of Jesus of Nazareth, like that of many other men, varied with his moods, and was ofttimes inconsistent with that manifested on other occasions, and especially with that assumed for him by enthusiastic disciples.

Mahomed, while a humble prophet, was an amiable, considerate man to his servants and family, but became a bloody and cruel propagandist when he attained to power.

Jesus taught, "love your enemies," "bless them that curse you" when a humble medium and psychic healer; but when his mind was excited by the possession of these abnormal powers, and by the flattery of the traditional Messiahship of the Jewish people, he fancied himself "coming in the clouds of heaven with power and great glory," and then it became as the tyrant claiming homage. He expressed no pity for his weak and erring brother men—no love for his enemies, represented by the goats; but on the contrary could foresee himself casting them "into everlasting fire prepared for the devil and his angels." Where was then either the loving "Father God" or the tender hearted brother man?

No! no! Mr. Swing, you can not palm off onto us, by any plausible rodomontade, the idea that we may build a useful and lasting "unity of faith" on a blind unquestioning reverence and love for your three enumerated "mysteries of being." The universe is full of these mysteries. It is not for men to exist either here or hereafter as blind and ignorant worshipers, or cringing paupers upon the divine bounty, or to become or to remain sickly parasites upon the merits of any gifted brother man, of this or any other age—be he never so worthy; but to arise like children of the Father's house, eating freely of the tree of knowledge, perfecting and strengthening soul growth, and finding work throughout the cycles of extended life, in solving these many mysteries, to the increase of love, reverence and beatitude—not in supine blindness and imbecility.

Even here may the expanded soul find love flowing out towards all the sentient "mysteries of being"—towards the animal life so wonderful and so similar to our own—towards the mystery of the tree and the flower, so attractive in their blooming presence—towards the vault of heaven with its infinitude of worlds and its unerasible records of a limitless past and ever glowing present—all links in the grand chain of united cosmic and harmonious life and law.

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THE WAY TO GOD.

A Sermon Delivered in Unity Church by Minot J. Savage.

The subject of my sermon this morning is "The Way to God"; and I have chosen as my text from the twenty-third chapter of the Book of Job, the third verse: "Oh that I knew where I might find Him, that I might come even to his seat!"

From the very beginning of human history, this strange human race of ours has been naturally and instinctively seeking after God. No people capable of thinking, capable of reaching out after something beyond the limits of its mere animal life, has been discovered in which there was not at least the germ of this outreaching for that life, that mystery which was beyond itself. It seems as natural as that plants in darkness should reach out after the light, or as that underground roots of the trees should go everywhere in search of the springs of water, which are instinctively felt to be the source and secret of life. So I believe it can be easily demonstrated that this search of the human race has been from the first, and must be until the end, if end ever be, just this search for the secret of life.

Paul talks about being reconciled to God. Science talks about being adjusted to our environment. Do they not mean substantially the same thing, and are they not hinting after that profounder truth that the secret of all things that we desire is to be found in getting into right relations to this Power that is outside of us, and to each other discovering the laws, conditions of life, and becoming obedient to them? This search after God, then, which is uttered so pathetically in this cry of this man in his affliction, is simply the utterance of the age-long yearning of the human heart,—"Oh that I knew where I might find Him!"

It is something else beyond the intellectual search that I have in mind this morning. I need not say to you that I have no objection to the intellectual search, that I believe, indeed, that this, on the part of those who are capable of thinking and asking questions, of doubting and being troubled by the world's great problems, is a necessity. We cannot engage in any heart-search for God, we cannot try to get even to his seat, to take hold of his hand, to find peace and help in his presence, unless we first believe intellectually that he is, and that a relation like this is a reasonable, a possible one. I waive, however, this morning, the intellectual side of the search, merely for the sake of placing emphasis on this deeper, heart, soul-hunger of man.

While it is true, then, that men in all ages and in all religions have been trying to find God, the way, the method by which they will pursue this search, will of course depend upon their thought about him,—what kind of being is he? where is he? what is his relation to man? what does he want us to do? how can we get into the right kind of relation with him? The method, I say, of search will depend always upon the answer that is given to questions like these. I wish, therefore, at the outset, to note a few of the ways by which the world has tried to find God, and to note results, that we may be ready to take the next step, which seems to me the profounder and deeper one.

1. One of the most marked peculiarities of all the religions of the ancient world, and of many of those—most of those, indeed,—that still exist, is the fact that they have located God somewhere. Or, if they have not thought that he dwelt there exclusively, they have believed that he manifested himself at some particular place in some special way, and that, therefore, the true method of search would lead first to the going to these places where he was supposed to manifest himself. You are familiar with the fact that among the Hebrews there were many of these sacred spots, these shrines, where God was supposed to dwell conspicuously and to be more easily found. There was the stone set up, as tradition said, by Jacob, marking the place where he slept and had his wondrous dream. There was the sacred oak at Mamre, beneath which Abraham, father of the faithful, for a long time made his dwelling. There was the tabernacle set up at Shiloh, where was the ark in which God was supposed so peculiarly to dwell that, when the ark was captured in time of war by the Philistines, it was supposed that Jehovah himself had been taken away from his people, and was for the time being in the hands of his enemies. Then in later time there was the temple, to which all faithful Hebrews must go up two or three times in the year, if it were possible, in order that they might come into the immediate presence of Jehovah, where the high priest ministered as his representative and interpreter. And you are aware also of the fact that in the Mohammedan religion there was the sacred city of Mecca, and from all over the Mohammedan lands, even to this day, pilgrims flock to this holy shrine, because here they think is God manifested in some peculiar way; and if, after long toil and labor and deprivation, they can at last bow in this sacred spot and kiss the holy stone, they have somehow come into close, immediate communion with God. You are familiar with English history, and know how the pilgrims used to flock to Canterbury; how, even now, in all Catholic countries, there are sacred spots, holy shrines, where the faithful go with the full assurance that, if they reach these places, they are nearer God than they can be at home.

These simply as illustrations of the fact that, throughout the history of the world, it has been one of the commonest things for men to suppose that they could find God by journeying through space,—that he was not here in such a peculiar way as he was there. The conversation that I read as a part of my lesson this morning, between the woman of Samaria and Jesus, likewise illustrates this fact. The Samaritan said, "The proper place to find God is on Mount Gerizim, our holy hill." The Jew said, "No, it is on Mount Moriah, where the temple has been builded." But Jesus said, "The hour cometh, yea, is already come, when neither in Gerizim nor at Jerusalem shall men worship the Father. God is spirit, not confined to places; and they that worship him must worship him in spirit and in truth." So the highest and finest thought of the world at last is released from this bondage to places, from this supposing that God is more in some one place than he is in any other.

And yet there is a truth—a half-truth, truth enough to explain the error that has become involved with it—in this idea that you can find God better in some one place than another. There are places in this world sacred to holy associations of human love. And, when we are there, we are, sympathetically and imaginatively,—so far as our sentiment, our feeling, is concerned,—nearer to the friend than we are in some other place that has not this peculiar association. And there are places in the world consecrated to heroic memories, where I pity the man who is not touched, stirred, thrilled, as he is not in the common places of the world. So there is an element of truth here. And yet, when carried so far as it has been carried in most of the great religions of the world, it becomes a dangerous error that leads mankind astray. For they have said, "If I can only come to this place which is the seat of the peculiar manifestation of God, then I am near God." And they have forgotten the deeper things of the heart, of character, of life,—have forgotten that one might be in heaven itself, at the foot of the throne, and yet be separated by world diameters from everything that was heavenly.

2. Again, men have thought that they could get very close to God by means of sacrifice,—by giving up something. It is not wholly an irrational idea that has led to the practice of sacrifice in connection with nearly all the religions of mankind,—not all fancy. Men have instinctively felt that it was proper, as a manifestation of love, a manifestation of fealty, a manifestation of their loyalty, of their devotion, that they should give something. And so altars have been erected all over the round earth, sacrifices have been consumed, and men have supposed, if they have sacrificed sometimes an enemy, sometimes their own child, sometimes fruits or flowers, sometimes selected specimens of the animal world, that in this way they have come to God,—have done that which he desired.

The ancient Hebrews, you remember, held this faith most naively. Do you recall the fact that, after the flood, Noah built an altar and burned a sacrifice; and the writer, in that childhood state of mind of that antique period in the history of men, represents God up in heaven, just a little way off, as smelling the burning sacrifice, and being glad, pleased,—so that, as the result of it, he promises certain grand things to Noah and his descendants?

It is not all fancy, I say; and yet this method of sacrifice was carried so far that the great religions of the world have concentrated their chief thought, their chief attention on this putting something to death in honor of the Giver of life, and they have supposed that thus they could find him. And, at last, it came to such a pass in the ancient Hebrew religion that the old prophets flamed out against it as a misinterpretation of the wish and will of God, and put into the mouth of Jehovah the saying, "I am weary of all your burnt offerings: what mean to me the lives of bullocks and of lambs, and the rivers of oil that are poured out? That which I desire is a broken and a contrite heart; I desire purity in the inward parts; I desire truth; I desire kindliness on the part of neighbor with neighbor; I desire justice; I desire the breaking of bonds; I desire letting the oppressed go free; I desire feeding the hungry and clothing the naked,—these things that mean human character, tenderness, and love."

Men have found, then, that, while giving,—and you will see before I am through that this which is instinctively sought after in sacrifice is the very essence of it all,—that, while in giving they might come near to God, if the giving was of the right sort, yet that they might sacrifice their whole lives long, and still—in their hatreds, in their contentions, in their injustice, in their selfishness, in their animal living—be so far away from God that they should not even have the faintest glimmer of an idea as to his true nature and his real relation to man.

3. And, then, it has been another common thought on the part of men that they could find God in books. The most civilized part of the religious world has not outgrown the superstitious side of this belief even yet. If you were in Hindustan to-day, you might find men who spend their lives long in committing holy texts to memory. If they commit such and such texts, such and such rewards shall be theirs; and, if they go far enough, commit a sufficient number and one of the designated kind, through that very fact alone they suppose themselves to become partakers of the divine nature, suppose that they have earned an eternity of bliss. And yet these same men may never have spent an hour in drinking in the meaning of these texts, in saturating their lives with the spirit of that religion which these texts were intended to express.

So, throughout Christendom men have made a fetish of our holy book, and have supposed that, if they read chapters and verses every day, if they went through the routine of studying this which they claim to be the infallible revelation of God, in this way they would surely find him,—come even to his seat, enter into the secret of his nature, become partakers with his life. And yet do we not know that men have been familiar with the Bible from beginning to end, and have not only used its texts as weapons with which to fight against their fellow-men, but have used them as excuses for hatred, as excuses for persecuting, for casting out those who have in any way differed from them? So that the great religion of love, whose object would seem to be to bind men together, they have made the means of separating friend from friend and neighbor from neighbor, kindling animosities and creating greater evils than existed in the world before. So that not exclusively in books can God be found, however sacred, however holy they may be called.

4. I must give one more illustration, because it is one of the commonest and one of the mightiest still, and the source of some of the greatest evils of the world. I wish to call your attention to the fact that men have thought they could find God in certain organizations. Men have banded together, have called the bond that held them thus divine, have named the association a church, and then have invented the theory that God regarded this organization as his body, so that every part and parcel of it was thrilled through and permeated with the divine life. And the theory has been taught, and is held by the largest organization in Christendom to-day, that all that is needed is that a person shall, by means of sacraments or in the prescribed way, become a part, a member, of this body of God on earth, and then the spirit of God shall flow into him, and he shall become a part of the divine manifestation. And yet read the history of that church,—from the beginning until now, the darkest, the most cruel, the bloodiest, the least forgiving, the most relentless history, so far as I know, that is connected with any religious association on the face of all the earth. Have they found God by means of this type of organization? Rather, it seems to me, have they made this the representative on earth of that which to-day more than almost anything else stands in the way of finding God. For these organizations forbid free thought and search. They forbid growth and development of the human mind. They forbid charity, kindliness, and help, except within certain prescribed limits and on certain terms; and they teach a God who is to take only the members of this organization, his supposed body, to himself and his bliss forever, while all others are to be left without pity, without hope, forever. They have not, then, found this a sure and certain means of coming to God.

These illustrations might be multiplied; but they are enough to indicate the principle that I have in mind. Let us, then, turn and see. I said at the outset that it was not chiefly intellectual search for God that I was to deal with to-day, but the finding him in a deeper sense. Let me hint to you, then, what I mean.

How would a man find an artist? How would a man find Raphael, for example? Suppose Raphael were alive to-day; a man might stand close by his side, clasp his hand, look into his eyes, and, as you know, see no Raphael there. He would see only what he was,—what he could see. That might be only a human animal. Let him read about Raphael, study his biography from his birth to his death, that would not necessarily help him to find Raphael. Let him look at his pictures,—the Sistine Madonna, all the mightiest and most wonderful creations of his genius. He might look at them, and never see the meaning, the soul, the essence, the thing that makes them what they are. Any man, though he never saw the artist, though he knew nothing of his life and history, though he could not catalogue his works,—any man who, standing in front of one of the creations of any genius, is suddenly thrilled, touched, moved, lifted, by the meaning of the art, finding something in him that answers to that which makes that what it is,—that man has found him, is with him, understands him, knows him; while he who intellectually knows all about him, and yet has no soul of sympathy, may be completely shut out from anything which is properly called knowledge.

And is not the same thing true concerning music? Who can find a musician? You can find the man that wrote certain marks on paper that another musician can interpret. You can listen to an oratorio, a symphony, an opera; but it may not mean anything to you. That which the composer had in his mind, that which was the soul of his dream, is not interpreted to you, because there is nothing in you to respond to it. And so you never can know the musician, you never can know his work in this deeper sense in which we speak of finding the heart, the soul, of things.

So how would you find out heroism? How would you discover a hero? How would you know him? Not by getting his biography or knowing his name, not even by visiting the places where his great deeds were achieved. No matter through which medium,—whether you ever saw him or not, whether you were with him or not, whether you have ever seen one of the places consecrated by his deeds,—if in any way you are roused and touched to an ability to thrill with the same heroic qualities which made him what he was, then you know him. You need no further demonstration of the reality of heroism; you need not measure it, you need not study it in any other way. You know what these things are, because deep answers unto deep, and the quantity of the one is interpreted by the similar quality in the other.

Now let us pause for just a moment, and ask the old question as to where God is, and what he is, that I may lead you to the heart of that which I mean this morning. I need not repeat what I have told you at length at other times, that science has demonstrated beyond any further question the utter incapacity of materialism to explain this universe. The only rational thought about it is that it is alive all through, as much as I am alive from head to foot. That which stumbles us, friends,—and I wish to call your attention to it, that you may rule it out of your thought,—is simply the overmastering infinity of the problem. I can hold a pebble in my hand, and say that in a certain sense I comprehend that. I cannot think the size of this globe; and yet we have sailed around it, and we know what the size is. Much less can I comprehend the size of the sun, when some one tells me that it is a million and a half times larger than the earth. Those figures mean nothing to me. And when another man, an authority, tells me that Sirius is millions of times larger than our sun, that means nothing, too; it is beyond my mental grasp. And when I know that, as I stand on Sirius, I am only on the threshold, that the universe is infinite, above and beneath and on every hand,—then when somebody tells me that there is one soul, one life, thrilling through all this universe, I am utterly lost.

And yet, friends, do you not see that it is not because this proposition is in the slightest degree irrational? it is only because it is too great for me to grasp. But suppose I could hold some little tiny insect in my hand, so small that it would need a powerful microscope for me to know anything was there, and that insect should be endowed with thought and imagination and should try to comprehend me, millions of times larger than it, it would be confronted with the same problem precisely. And yet that would not annihilate me. The only rational thought, then, is that there is one soul and one life through this universe, located nowhere and located everywhere, just as my life is located nowhere, but is everywhere, in my body.

How shall we find this life? Is it a hope less task for you and me to think about it, to come into any sort of personal relation with this life? Friends, do not be the fool of masses and diameters of matter. Remember that a thought is greater than Sirius, a feeling more than any galaxy of all those that swim and shine in the blue. We are akin with this spirit and life, because we think and feel and hope and love.

Now, it is very easy for us to get lost in the manifestation of this life. Here, again, I wish to call your attention to an illustration which, it seems to me, might help you very much in your thought in this direction. A man can think something of the vast range of this universe, appreciate so much of it, spend his life contemplating and measuring the distances and diameters of suns and planets. On the other hand, a man may spend his life in the infinitesimal microscopical world that is beneath the range of human vision; or a man might fall in love with Nature, and, like Wordsworth and Bryant, spend his life long in communion with her visible forms. So a man may get lost in any one of these departments, and forget that there is a unit, a life, a soul, anywhere. But precisely in the same way—and there have been plenty of cases of it—an anatomist may spend his life in dissecting and studying the human body, and never wake up to the fact of what manhood means. A physiologist may spend his time in studying this marvelous mechanism of the human frame; but when, in some hour of kinship and mutual revelation, a friend clasps the hand of a friend and looks into friendly eyes, feels the echoes of kindred thought, the response of soul to soul, then do you not see that there is comprehension, there is knowledge unspeakably more real than that which the anatomist or the physiologist could ever comprehend, simply in the light of his own single science? Here is knowledge of soul, knowledge of man; the other is only knowledge of body. So in this wider range, if there be possible this kinship, this answer of soul to soul, there is knowledge of God. In the other case there may be only knowledge of Nature.

As illustrating this fact of how we get lost in the diversity of the manifestations of the life and lose the life itself, let me read you two verses which I wrote some years ago, entitled "Where is God?" Most of you are probably familiar with it already:

> "Oh, where is the sea?" the fishes cried,
> As they swam the crystal clearness through:
> "We have heard from of old of the ocean's tide,
> And we long to look on the waters blue.
> The wise ones speak of the Infinite sea:
> Oh, who can tell us if such there be?"
>
> The lark flew up in the morning bright,
> And sang and balanced on sunny wings;
> And this was its song: "I see the light,
> I look o'er a world of beautiful things,
> But singing and flying everywhere:
> In vain I have searched to find the air."

In Him we live and move and have our being, floating on his tides, borne up in his infinite arms, lost in that infinity we seek and do not find because it is so near.

Now let me raise one question as to what Jesus said about the way to find God. It has always seemed to me strange that this most familiar passage in the gospel is so commonly overlooked. I read to you as a part of the lesson:

"If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." That is, if these verses mean anything, it is that the doctine of Jesus was that humanity is the way to God,—getting into right relations with our fellow-men is the way to find him. And what does this mean? Let us see the secret of it, for it seems to me as luminous as a morning sunrise.

What does it mean to get into right relations with our fellow-men? It means to develop, cultivate, and put in practice those qualities that are most human and so most divine. It means justice, it means charity, it means tenderness, it means forgiveness, it means help, it means patience, it means love. And when we have cultivated and developed these highest qualities of our own nature, since we are akin with the divine, we have cultivated that which is divine in us, and we have become attuned to the divine nature. You know right well that if a musical instrument here be in perfect tune with another over here, and if the one be played on, there will be an echoing cord of response in the other. So, if we come into tune with that which is divine, then there is something in us for the divine to speak to; and, when the divine speaks, there is something to hear, something to recognize, something to respond.

And so here is the key, after all, to our finding God,—to become like him. And what does all this mean? It means, in one comprehensive word, love. Let me read you what Paul says about love:

"Love suffereth long, and is kind; love envi-eth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things Love never faileth."

Friends, do you know by any experience of your own what love means? Have you ever been swept out of yourself on its tide? Have you ever been borne up on its wings? Have you ever felt that the one grand secret of life was the giving of yourself utterly for the object loved, that you could bear anything, be anything, do anything, in the strength of such a love? If you have tested this divine secret, then in that moment you have known God; for God is love.

That, friends, is the deepest truth of religion; and it is the deepest truth of science as well. No matter what theory anybody may have about this universe, the one thing we know about it is that that force, that soul, that life which is the heart of it, is one perpetual giving, one eternal outpouring of itself. Just as we know the sun because it gives of its rays forever; just as we know the flower because it gives its beauty and its perfume; just as we know the existence of musk by its perpetual giving out of its odor; just as we know the difference between a bit of charcoal and a diamond, because the charcoal hides all its qualities in its own dull darkness, and the diamond pours out all in its marvelous radiance,—so it is the secret of this universe, this giving of itself. This is what religion means when it says that God is love.

Let us, then, become right in relation to

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY MRS. M. H. B. SNYDER.

1. My father and mother both were and are Spiritualists, the former being now in spirit life. I hold no connection with any church organization at present. I have been a Methodist during thirty-six of the best years of my life, that is, from the age of sweet 16 to 52.
2. Four years.
3. The materialized presence of my arisen father, and the hearing of independent voices, and last, but not least, mediumistic development in myself as an inspirational speaker and healer.
4. Clairvoyant vision or seeing the faces of my spirit friends.
5. Not in the sense of Webster's definition, I consider it more of a science than a form of worship, but when defined as a form of doing good to our fellow man, I would call it doing right,—a religion.
6. Some form of organization that will enable the willing workers to come together to do more effective work, and at the same time not bind them to any set rules or restrictions; also some more effective means of cleansing Spiritualism from the scum of mediumship.
7. By enabling man to come *en rapport* with his fellow man, to know his needs spiritually, and also to be the better prepared to help his brother mentally, morally and physically.

Evarts, Mich.

RESPONSE BY JOEL PEFFLEY.

1. My parents belonged to the Dunkard church. I was in fellowship with the Christian church about three years.
2. I have been a Spiritualist for twenty-three years.
3. At a séance, a Miss Jordon being the medium, I learned without a doubt of continued life beyond this rudimental sphere.
4. I had a sitting with Dr. Slade, when messages were written by a small pencil on the inside of folding slates while the slates lay on my arm. The Doctor held one corner of the slates and *one of my hands* was placed on his other hand, and at the same time a hand caught hold of my knee with quite a grip. I was then, chair and all, lifted several inches from the floor and dropped. Raps were heard in different parts of the room, all in day light.
5. I regard Spiritualism as a science, as it analyzes and investigates, and thus lays the foundation for a true religion.
6. Funds, money, are the greatest needs for advancing the spiritual movement. We must hire No. 1 lecturers and mediums who shall work under license—something as ministers of the gospel do, and this will protect us from fraud. To accomplish this, we must organize.

Delphi, Indiana.

RESPONSE BY MRS. E. F. BULLARD.

6. First, That its advocates be honest persons who endeavor to understand, and will assent only to such facts as can be proved.

Second, That its adherents make as strenuous efforts to promulgate what they know to be true, as its opposers do to establish error.

Third, That they will so unite their efforts that greater good may be accomplished by aiding humanity to perceive that there is truth in what is taught by those who have honestly espoused the cause, not through hearsay or on the authority of the written word, but upon the evidence of their own senses, which can be seen by any person who shall honestly investigate the question for *himself*.

Fourth, By such effort the cause will advance, and mankind will learn that it is only through thought developed by reasoning upon truth that it will ever grow vigorous and strong.

Fifth, By the advancement, which can only be obtained by the co-operation of the invisible world, will mankind attain such soul-growth as will make them capable of judging for themselves what is right or wrong.

Sixth, When the masses are indoctrinated with spiritual truths and understand such laws as govern both the natural and the spiritual condition of man, the millennium will be drawing nearer, and heaven, so long sought both by the Christian and pagan, will be found here below.

Lastly, Through such knowledge understood, mankind will be blessed and made happier than by any previous religion ever promulgated upon the earth.

RESPONSE BY WM. H. INGHAM.

1. My father and mother, and their parents before them, were the strictest of Congregationalists in Connecticut. I was sent to Sunday-school when about six years of age and am now 64. In that denomination I remained till 16 years of age, when I broke loose and joined the Methodist Episcopal church, remaining a member some four years. I am not now in fellowship with any church, and have not been since I was 20 years of age.
2. Since 1861.
3. I attended a regular weekly séance in the winter of 1861–2 at the house of George Ennis, New Haven, Conn., whose daughter, Mary Ennis, was a trance medium and among the many there developed. The second evening of my attendance, all being strangers to me excepting the friend I accompanied, the medium, who was 16 years old, sat by my side and gave me an accurate description of my sister, Minnie Ingham, who had passed to spirit life three years before. She then described a young man, James Able by name, to whom she had been betrothed. He had been studying at the Wesleyan University, Middletown, Conn., where my parents were residing at the time, my sister living at home. James Able's home was in New Orleans, La. While at home during a vacation he passed to spirit life. A year or more after his death she formed the acquaintance of another young man whose name I do not remember. He was also described by the medium, and their lives and surroundings in spirit life given. These young men I never knew, being at the time these things happened, in Kansas. Wishing to know the truth of the matter I wrote my mother giving her the descriptions, asking if Minnie was ever acquainted with any such persons. Her answer was, "Where did you learn of these things?" knowing that I never had seen them. She acknowledged the descriptions of the young men to be perfect in every particular, though she condemned the source of information. The facts given could not be denied. The medium, Mary Ennis, knew *nothing of our family*—did not at the time know my name.
4. While visiting at the house of some friends in Eureka, Kansas, in the winter of 1887, the following circumstance took place. The lady of the house being a clairvoyant and clairaudient, and sitting at the head of the table, after dinner was over gave a description of a sheaf of wheat she saw standing on the butt, leaning a little to one side, bound in the middle with a broad band; a sickle made of flowers hooked around the butts, and at the same time she heard the words, "The work is all done, the tools laid by." Previous to my coming this sheaf of wheat had been twice described without the friends being able to make any application of it to themselves. Twice was it described to me, all the other friends being present, and each time at the dinner table. The last time a lady was described as standing at my back leaning on my shoulders. The sheaf of wheat none of us could understand. Some weeks afterwards as I was looking over a lot of old pictures in search of other things, I unexpectedly came upon a photograph of a sheaf of wheat that was placed on my mother's coffin at her funeral. The photograph was sent me from the old home in Connecticut, I being in Kansas at the time of the funeral. I took the photograph to the house of the friends the next time I called there, and the same persons were present at dinner who before heard the description. I asked each one to repeat what he remembered of the sheaf of wheat and each gave a minute detail. Then I showed the photograph to them and all exclaimed "What does it mean?" Written on the back was a solution of the whole matter —"The sheaf of wheat on mother's coffin." Then among a number of other photographs I included one of my mother, handing them to the lady for inspection. Immediately she selected that of my mother and said, "This is the lady I saw standing at your back, leaning on your shoulders." At this, each of us felt we had indeed been visited by dear spirit friends. This lady is not and never has been a public medium. Only among a few chosen friends does she exercise her powers.

Neal, Kas.

For the Religio-Philosophical Journal.

DIVINE SECRETS.

Or Rules for Soul Culture as Applied to the Development of Mediums.

MRS. R. S. LILLIE.

I was in the spirit and heard behind me a voice saying:

Write the things which thou has seen, and the things which are, and the things which shall be hereafter.—Revelations, 1st Chapter, 10th and 19th.

Of the latter clause I shall have least to say, but of the "things which I have seen" and some of the "things which are," I shall write.

That I am a Spiritualist unequivocally every one knows who knows me at all. I make the claim only of spirit mediumship, and that my public work is, and has been under the control and tutorship of spirits. My education as far as schools of earth are concerned is simply that of reading, writing, arithmetic, geography, grammar, and the elementary branches taught in a small country school, up to fourteen years of age. The rest I owe to spirt teaching, guidance, and contact with the world.

What has all this to do with the theme and of what particular interest is it to others? Simply this: A principle of Spiritualism, as I consider, is involved. Just now some of the younger workers springing up in Spiritualism, from the platform and in classes, are teaching certain methods, formulas, drills, etc., for the development of mediumship, soul culture, psychic science, unfoldment and various other names by which it is known. In order to emphasize the new method they must talk down the old methods of Spiritualism in such words as these: "I don't believe in having mediums upon our platform who are not trained and educated. I believe they should educate themselves and then possess themselves—hold their own individuality. Spirits can assist, but we should control ourselves." One lady speaker says: "When the spirits first controlled me they made such dreadful work of it that I just took control of it myself and went two years to a school *of* oratory." Now I wish no one to think that I have the least feeling of ill will toward the person who advocates an entirely different view from what I may hold in a given direction, but I would say to this speaker that according to my experience and that of many others, had she done nothing of the kind, but had given as much time quietly at home to her spirit guides in which to have overcome of themselves the conditions of her organism, and had followed only their directions, she would have been as good an orator at the end of the two years as the school of oratory made of her. That she would not, she does not know; that she would, I do not know, but I do know that some, and a majority of the best speakers upon our platforms or that have ever adorned it, have come from no special school whatever but that of the spirit or spirits.

But to return. This teacher announces herself, from the Sunday platform, as prepared to teach soul science and give special knowledge which she possesses, generally adding that it is also a great advantage in the development of mediumship. This knowledge cannot be imparted in the public lectures for which she is engaged by the society, but is to be given in private doses or administered in semi-private classes. These classes are only for those willing to pay fifty or seventy-five cents admission: there are usually forty to sixty who join these classes for one or two afternoons a week, during the engagement of a month. The speaker then moves on to the next appointment, to stir the people up on this wonderful scheme of development; and the people in the last place are left in a state of bewilderment, wondering if there is anything in what they have heard and if it really has anything to do with the development of mediumship. Whether they have gained anything except a wilderness of words which they scarcely know what use to make of. One lady, speaking of this purveyor of private information, said to me, "Why, she said, we 'must not allow spirits to control us, we must control them.' What did she mean?" I confessed ignorance, saying, "My guides control me, I am happy to know." Of course a speaker practicing this private business doubles the revenue otherwise obtainable; that is all the gain I see for any body.

I have said in one or two instances to people: Have you ever heard of any of the old workers holding these classes? Has Nellie Brigham, Lyman C. Howe, Mr. Baxter, Mrs. Byrnes, Fred Willis or any of the old workers? No. Don't you think they would be likely to know at least as much, they and their guides? Yes. Don't you think if I announced next Sunday in our large gathering that I would hold a class for development, and that my guides would give special instruction, I would have a large class? O, certainly; why don't you? Because I know nothing about mediumship but what you are welcome to by asking questions of my guides at any time. Any knowledge I have gained by experience as a medium I will always gladly give. There are no secrets in regard to the development of mediumship, as I understand. Spirits have all along given plain and simple instructions.

The movement of Spiritualism has been a movement on the part of spirits, and on the spirit side toward those still in the mortal. To attract attention they took possession of individuals and houses, in rather an unceremonious yet effectual manner, and as soon as they could they gave rules for forming circles and developing mediums.

The early workers have given these rules in a form to assist others, as Emma Hardinge-Britten's "Rules for Forming Circles," and "Home Circles" by Giles B. Stebbins and Hudson Tuttle, for instance. In mediumship we are to become the willing instruments; spirits, the operators. All find when an individual has been selected as a medium by spirits, that they, the spirits, give directions as to what they want the individual to do. It has also been found that no two mediums are handled alike, therefore, no rules that would do in one case could be said to be certain of application in another. Nearly if not all spirits give advice, immediately, in regard to eating, drinking, bathing, caring for and purifying the body.

Among the many phases of mediumship is what has been called, "The Developing Medium," one who has by his or her band of spirits and by their magnetic power, directed by these spirits, been able to assist in bringing about conditions for the development of others.

These act sometimes as healers, and throw off gross physical conditions preparatory to the higher spiritual ones. Spirits around a developed medium aid those around the undeveloped one to organize and make preparations upon the spirit side. All this is beneficial and a legitimate part of Spiritualism.

All who have passed through development sufficient to attain any considerable degree of excellence know it was the work of several years, and that if a medium, while developing, can have the right advice and kindly care of one already developed it is the best condition and the one always desired by spirits. This, to be of any particular benefit, must be some one to whom the novice can turn for advice or aid until progress has reached the point where the spirits around them have full possession and can from their own standpoint give any needed advice.

In my own experience I found, through a season of development lasting more than three years, that I received great benefit from a wise spirit, controlling an already well developed medium. Through a course of treatment and the wise councils of this spirit I was healed of physical ailments, while a work of reconstruction or reorganization of the body, as is almost always found necessary, was accomplished. It was a work of slow growth under the watchful care and wise councils of the older medium and spirit attendants, and this I believe to be the true way of developing.

Mediumship is not something which can be forced into growth or development like a plant by some hot-house process, as some seem to think, and these forcing methods I believe to be injurious. Where they are not positively detrimental there is no permanent benefit to be derived from them. I will relate here one incident.

During the last summer camp meeting season I found myself at one of the western camps where a speaker, a young man, had preceded me and departed just previous to my arrival. Considerable excitement and discussion was in progress concerning his "remarkable" powers; some "wonderful" things he had done and some he had not done. One of the quite "wonderful" things he had done, as it seemed to me, was that he had succeeded in convincing thirty persons in that rather small assembly that each possessed peculiar and remarkable phases of mediumship, and that he had guides who through him had great powers of development, and if these people would unite as a class, paying him three dollars a piece for the four sittings of an hour each, on four successive mornings, (the length of time he was to remain) that in that time they would find some astonishing developments. This added only the snug little sum of ninety dollars to his regular engagement fee. Of course no one could think of attributing any selfish motive, therefore they tried the experiment of hurrying the development of their mediumship by this young man's method. To some he promised clairvoyance, clairaudience or something of the kind inside of the four days, and when reminded at the close that no special development in their cases was apparent he answered, "O, not in these sittings, but if you keep right on sitting my guides will still aid you." I think they must have seen about that time that if they kept on sitting an hour or less each day, their own guides or some spirit would do as much for them as they were capable of receiving, even if they had never seen this pretender. On the fourth and last morning he requested all members of the circle to come dressed in white to receive the mystic blessing to be given in this last hour. Before the expected meeting he wandered into the woods, returning with thirty green wreathes on his arm and proceeded to the charmed circle to leave with its members the illumination of his presence for the last time. Whatever the process, the signs and secrets given, of course those outside may never know; they could simply stand and look on as thirty innocents filed out dressed in white, with green wreathes on their heads, following their young teacher to the place of his departure. The onlookers might, however, conjecture that it must have been something quite solemn and important. Some of the initiates said they received a secret password and a grip, as well as the crown of green. Of course they know he had a grip on their money and the green crown may have portrayed their verdancy.

I looked in wonder and amazement at the people who told me these things. I asked, "What have you received? Did you develop anything new or noticeable in your mediumship?" "No," said one, "not in particular, but he talked well and maybe we shall be benefited if we sit long enough." A majority of them in that circle have now about all the mediumship they ever will or can have. Their spirit friends have done for them all that can be done on this side. Some of them well advanced in years might have been in earlier life, had circumstances been favorable, good mediums; but as it is, a little in the way of silent unfoldment, visions for their own soul's good, is all they will ever be likely to have. Others had just as good mediumship as the one claiming to develop them. It was amusing as well as painful to hear the reports he had set afloat of his wealth, his elegant home near Boston with the room devoted to or dedicated to his queen control, wherein he placed such things as gold chains and whatever might be given her, not that he cared for them but they would act as a magnet between the giver and the spirit. To tell the truth it was rather a difficult place for the speakers who followed to know where duty lay, whether to speak and be misjudged or remain silent. A lecturer may have made ever so many resolutions to say naught against a co-worker, but under such circumstances the right calls for a voice in its defense and please score one for me right here; I did not keep entirely silent.

(To be continued.)

Personal Rights League.

Chicago is becoming the hub of the universe and not Boston. With the world's fair virtually decided in her favor; with the "Personal Rights League," whose "creed" is printed below—and the JOURNAL's effort to found the Modern Church, she is on the high road to make her dent on the coming civilization. She is looking forward not backward for her inspiration. This Chicago's creed is bound to win. It will win because it strikes the popular pulse. It comes down into the life of the unsanctified, and deals blows against corruption which the average politician and church-man can understand. Let the good work go on. Read it:

No political or social organization in Chicago can boast of such phenomenal growth as the Personal Rights League. Incorporated but a little more than a year ago, it already has more than thirty thousand members, and its zealous and untiring projectors are confident that within the next six months the membership rolls will have not less than one hundred thousand names. Of those who now belong to the league, 25,000 are citizens of Chicago. Think of it! A political organization in Chicago that is antagonistic to the machine rule of both the republican and democratic parties—an organization of 25,000 voters. It is something for political bosses to contemplate. And what are the aims and purposes of the league? The gentleman who drafted its constitution outlines them as follows:

"Some of the salient features are that personal rights are unalienable, and that neither the fanaticism of prohibitionists nor the overzeal of narrow-minded puritanism shall be suffered to interfere with man as a free moral agent; that good cannot be accomplished by legislation or the baser propensities extirpated by guardianship laws; that the primary conditions of progress are found in the education of the youth, in the education of the people. Our league will oppose corruption in politics, by whomsoever practiced, regardless of party, and with a view to eliminate machine and gang politicians and to make the ballot sacred and inviolate. We will oppose the control by corporations, trusts and monopolies of street and steam railroads, gas franchises, telephone and telegraph systems. We shall take active measures to punish severely adulterants of food. We demand that justice shall be accessible to the most humble citizen. We demand on behalf of the people all rights and privileges not absolutely necessary to carry on government and will brook no interference on the part of zealous clergymen whose mission seems to be in the political arena rather than the pulpit. We will endeavor to prevent people from indulging in excesses, not by prohibitory measures, which we consider fruitless, but by moral suasion. Although strongly opposed to intoxication, we hold that amelioration from that deplorable condition can only be compassed by changing the environments, by changing the tastes and appetites of the people to a keener appreciation of the ideal. We do not want to be misunderstood as being in any way subservient to the liquor interests. The names found on our membership rolls guarantee that. On the contrary, we are more zealous in our advocacy of true and genuine temperance, which is moderation. We are opposed to vile places of resort, groggeries and politicians' saloons, all of which we consider should be abolished as public nuisances. We believe that saloons should be subject to regulations and supervision, that licenses should be granted to responsible parties only and revoked whenever the place becomes indecent. We believe that the evils of liquor can best be combated by introducing as much as possible mild beverages, such as beer and wine; that the articles of consumption be unadulterated; that they be drank in respectable family resorts, such as exist in Germany, Scandinavia and France; that the presence of the family has more restraint upon the baser propensities of man than any restrictive measures that can be adopted and that the establishment and patronage of museums, reading-rooms and art galleries will supplant the natural desires and be more effective in bringing about reform than any other known force that can be employed."—*Chicago Herald.*

The Pews Pull the Pulpit Forward.

It was stated at the meeting of the New York Presbytery day before yesterday that of forty-five presbyteries which had been heard from on the question of the revision of the Confession of Faith, thirty-five had voted in the affirmative. Of 1,200 ministers 498 had voted "No," but of the church members 177,270, or nearly all heard from, had been in the affirmative.

It is becoming apparent that the occupants of the pews have at last decided to have something to say as to the creed which is to be preached to them, and will not leave it to the ministers to say what they shall believe and what they shall reject. The laymen have reached that state of mind where they can no longer digest the iron doctrine of the past that Jehovah, foreknowing what Adam would do untold billions of years before he ever walked in Eden, nevertheless made him just as he was in mind and body, and for the offense which it was foreknown from infinity of time he would commit, decreed that thousands of millions of his descendants should, for a technical disobedience—imputed to their first parents—be sent to the bottomless pit forever. Having made up their mind that this doctrine is too improbable for belief, because it is not what can be rightly predicated of a God whose attributes are declared in Holy Writ to be love, mercy, and forgiveness, the Presbyterian laity have determined that the old hard Confession of Faith must be revised and softened.

This is putting some of the pastors in a curious plight. There are many of them whose views have changed so that they agree with those of their congregations, but there are others who love to believe that there is a hot hell, and that from the beginning of time the Deity picked out the great majority of all mankind to be its tortured tenants forever. Yet they see that those who occupy the pews and pay their rent must be placated. Some will yield quietly to the irresistible tide which is carrying along all the Evangelical denominations. Others are making a fight, though a losing one, for the cold Calvinism of two centuries ago.

Dr. Patton, formerly of this city, who drove Prof. Swing from the church because he thought Socrates and Confucius might be saved, is one of those who do not like to lessen the attributes of Jehovah by denying that He is yearly damning millions of people. The present creed, he thinks, "has been a breakwater against the waves of error," and he fears that if it were toned down and made less sulphurous "the result would be a church where men believed what they pleased." For that matter they are doing it now. He also feared that if the creed was made to state that God did not foreordain evil and sin, and temptation, and the Devil, and all other disagreeable things, "Presbyterians would be no better than so many Universalists."

The well-known commentator, Dr. Shaff, took issue with Dr. Patton, and from the text that "God so loved the world that He gave His only begotten Son" for it, and from the fact that "Christ prayed for murderers," he argued that "the atonement was for the benefit of all, and that all would be saved." But it makes little difference how creeds read or what preachers may say if the laymen have made up their minds. It was the congregations rather than the preachers who led in earlier movements of religious thought, and so it will be in this. The ministers will "fight against the stream, but all in vain." Half a century hence the rear will be where the van stands to day. The real meaning of the Scriptures and of Christ's mission and teachings on earth is being seriously rethought over by the occupants of the pews by the aid of modern light and knowledge, and nothing can stop them from doing it.—[Chicago Tribune.

Mrs. Britten's Answers.

The Two Worlds (Manchester, England) has a "Question Department" where the talented editor, lecturer and medium, Emma Hardinge-Britten, answers questions of general interest. The views on important questions of this representative woman, who has travelled the world around on her mission, will be of as much interest in America as in England. Here are some of the questions and her answers in a late number of *The Two Worlds:*

1. "I suppose you believe in the God the Christians believe in, with this exception, that He is not the spiteful and revengeful creature they look upon Him as being?"
2. "Are not God and Nature the same?"

Answer.—We believe as surely in an infinite and eternal source and center of Spiritual Being whom men call God, as we believe in a spiritual cause and effect for the existence of man. As is the soul to the body, so is the over soul of Being—the Alpha and Omega—God to Nature. Nature, we believe to be only the visible, sensuous, and material body of the Universe. Ten thousand lectures or theses, on God, could never so fully express or demonstrate his Being as the one word Spirit, the eternal, uncreated, and deathless sum of all power, law, wisdom and love. We do not believe in the Christian's God, for the linch-pin of Christianity is "vicarious atonement for sin"—a doctrine so unjust and immoral that there lives not on the face of the earth any magistrate that would dare to punish the innocent and let the guilty go free. Is man better, and more just than his God? We believe God is all goodness, all wisdom, and all power, and the Gods of any sects or nations that conflict with that idea we utterly reject.

3. "Do you mean by God, the power that rules the Universe?"
4. "If you do, then God and Nature are convertible terms, are they not?"

Answer.—

"All are but parts of one stupendous whole
Whose body Nature is—and God the soul."

5. "If God lives as the spirits are supposed to live, can the latter see Him as they see each other?"

Answer.—Can the atom comprehend the totality, or the unit master the sum of Being? We have met with no spirits yet God-like enough to see or comprehend the totality of Being, though many teach with Swedenborg, that God is the Central Sun of the universe. Who Knows?

6. "Will not a highly educated medium stand a better chance of being controlled by a highly educated spirit than a less tutored medium?"

Answer.—The answer in this case is a self-evident affirmative. At the same time messages, and especially physical phenomena, may be produced through the most uneducated and ignorant media, just as telegraphic messages are sent through copper and zinc batteries, or on coarse metalic wires.

7. "Is it possible for a man to prevent a spirit from controlling him?"
8. "How can a person tell whether he be mediumistic or not?"

Answer.—To both these questions we can only give a modified answer. Experience in mediumship and with mediums is the best means of learning the nature of spirit control, how to use it, and how to prevent its abuse and recognize its action.

9. "Have spirits the power to keep people who try to live good lives, out of serious danger?"

Answer.—Spirits can only aid their friends on earth—whether good or bad—when those friends are receptive of their influence, or when they can find some mediumistic force by which to reach them. Even then spirits may warn, but cannot so control nature or events as to prevent harm to those they would save. The fire burns the good and bad alike; the ship goes down whether freighted with saints or sinners, and spirits cannot always control the circumstances of the catastrophe even when they foresee it. This answer applies also to the last and succeeding question. We may add in this connection that wise and good spirits often behold the end from the beginning; and, recognizing the uses of adversity, the purifying effects of trial and sorrow, would not always—even if they could—change the course of those events which they perceive to be necessary for the evolution of the highest good.

10. "If a person is endowed with exceptional intellectual powers, which he uses for the benefit of humanity, will not such an one be protected and assisted by good spirits so as to enable him to continue his good work during his material existence?—Yours faithfully, 'AGNOSTIC.'"

Answer.—Admitting all the modifications and conditions suggested in the last answer, we have only to add that spirit power to do, see, and operate on matter, is as much limited by the laws of spiritual existence as man is fettered by material laws from ascending to spiritual existence. Let it be remembered that spirits, though freed from the bonds of matter, are still human—human in their loves, affections, and recognition of good and evil. Who then can doubt that the good and the true are watched over, and as far as possible protected by the good and true of the higher life—whilst the endeavors of good spirits to elevate and reform evil men and women are just as often baffled by the tendency of earth's lower natures to attract spirits of corresponding characters to themselves. Thus, we may close by returning to the old but ever-true proverb in as it is—"Like attracts like!" and "God for us all."

Woman's Department.

OF INTEREST TO WOMEN.

IS IT TIMELY?

The call for the formation of a "national organization of liberal-thought women" to work against the forces most dangerous to the republic, seems to me timely and needful. For twenty-five years the National Reform Association has held persistently to its effort to subvert the vital principle of Americanism, and transform the United States constitution into a religious document in *form*, by placing in it the word God.

A Sunday Reform Union is doing organized work in many, if not all the States and territories, to introduce instruction in "the principles of the Christian religion" in the public schools. A bill was framed and presented in the first session of the fifty-first Congress, and again in the opening of the second session. Shall we wait until these measures have been passed before we raise the note of alarm? Shall we keep silence while the advocates of Sunday reform boldly state that governments "do not derive their just powers from the consent of the governed, and that the object of this (Sunday reform) movement is an effort to change that feature in our fundamental law?

Protestantism and Popery have clasped hands across the dividing line to secure legislation that tends to destroy the fundamental principle of our constitution—the right of the individual to be directed by his own intelligence and conscience. The quick alarm and earnest opposition in the orthodox church to any possible mixing of "religion and politics," fifty years ago—the vigilance ever on the alert to discover any bias toward "church and state," are vividly brought to mind in these days of Sunday reform unions, God in the constitution organizations, and proposed legislation to have the principles of the Christian religion taught in the public schools. We cannot too often nor too earnestly reaffirm the principles of Americanism, nor guard too carefully the priceless liberty of conscience guaranteed by our constitution. Yes, let us have an organization to oppose these un-American movements and forces that belong to despotism and Jesuitism. American womanhood cannot do more noble service to country, to truth, and to womanhood and humanity, than in creating a revival of Americanism, and emphasizing the constitution of the United States, to day. The God of truth and justice, of liberty, equality and fraternity, is in the Declaration of Independence, and the constitution.

The American woman though still laboring under the injustice of political disability, cannot afford to be silent while organized efforts are seeking to establish religious despotism.

"No danger," say many. Would it have been possible for such a claim as that "governments do not derive their just powers from the consent of the governed," to have been made fifty years ago, or twenty, or even ten, without meeting the warm denunciation of both religious and secular press? Nay. There's Jesuitism in the air, and its hypnotic influence is widespread and deadly.

LUCINDA B. CHANDLER.

A WORD TO WOMEN.

The "Call for a Convention to form a New Organization for Women," published in the JOURNAL of January 18th, is one to which all liberal-thought women should hasten to respond to and substantially encourage. As stated in the call, the "cause of woman's suffrage advances, but slowly, owing to the church influence from without and differences within," and we may add, owing to the inexcusable apathy and indifference of all those women who, comparatively happy and sheltered and protected by loving husbands or kind fathers, contentedly fold their hands and say, "We have all the rights we want," and thus keep others out of theirs.

It is also retarded by those thousands of women who, born and bred under the stultifying influence of priestcraft, have not come to a realization of their oppression and bondage, nor a consciousness of the deprivations of their rights.

To emphasize this statement, the following may serve as a typical illustration of the life of one of these unfortunate creatures:

She is taught and unquestionably believes that woman is an inferior being, a sort of after-thought of the Lord, created for the express purpose of waiting upon man, and the special office of populating the planet. Any other vocation is considered unwomanly, and inasmuch as she fills or not fulfills the above bill is she pronounced a success or a failure. To marry, consequently, becomes the ultimatum of her ambition, and she generally manages, by hook or by crook, to fasten herself on to something in the guise of a man. Love is an unnecessary luxury, if not an unknown quantity, and if she has any ideas or sentiments of her own, she speedily learns to hide if not to discard them, and heroically settles down to the business of life. She performs the monotonous duties of housekeeping and attends to her husband's wants from year to year, without ever receiving the slightest encouragement or thanks. She suffers the pangs and discharges the onorous duties of maternity with patience and indefatigable fidelity; she rears her offspring with tenderness and care, and endures the countless deprivations and flagrant insults to her womanhood with silent resignation to the inevitable and as part of the penalty her sex has to pay for being a daughter of disobedient Eve.

In return for services rendered, she is entitled to her board and lodgings. Solid remuneration she gets none, money to do with as she pleases she never has, and often is she obliged to actually plead and beg for the money with which to clothe her body. If at any time she grow restive, her owner calls in the priest who treats her to an elaborate lecture on womanly submission and obedience as substantiated by holy writ and exemplified by holy women, for did not Sarah, Abraham's wife, call him "Lord," and obey him. If that does not bring her to terms, she is arraigned before a court of his choosing and sentenced by laws of his making, which decree that what is hers is her husband's, and what is his is his own.

Finding no redress in either court, and despairing of her strength to successfully cope with the "powers that be," she is per force compelled to resume her hateful yoke and to continue to walk the treadmill of her joyless existence until bent and crippled with age and the burden upon her, she yields up the ghost and—another is harnessed in her place.

Verily, it is time men and women were brought to a realization of the atrocities practiced under the guise of authority and religion, and that they were brought to an understanding of their true mutual relations and positions; time woman was incited to revolt against all self-constituted authority, and each and every thing that retards her development into the "perfect woman, nobly planned," designed "to warn, to cherish, and command;" time she ceased to be a martyr to an unjust cause and remembered the thrilling words of the poet:

In the world's broad field of labor,
In the bivouac of Life,
Be not like dumb, driven cattle,
Be a hero in the strife.

But a heroine she will never be until she is brought to a full realization of her slavery, and consequent determination to become free. Hasten, then, all ye women of advanced thought and ability, hasten to educate men and women up to perceiving that woman is neither man's superior, nor his inferior, but his equal and complement. Teach man that in exact proportion as he elevates woman does he increase her capacity of being, and of making him happy, and advance her from a mere automaton and medium for the gratification of his physical wants and pleasures, to an intellectual companion and spiritual mate as well as physical. Teach, talk, act, help the cause along by more than a tacit consent or silent approval. Answer to the "call" and thus help to speed the day of woman's emancipation from slavery and oppression.

CAROLINE.

Washington, D. C., January, 1890.

New Books Received.

A Connecticut Yankee in King Arthur's Court. By Mark Twain. New York: Chas. L. Webster & Co.

Hiero-Salem: The Vision of Peace. By E. L. Mason. Boston: J. G. Cupples Company. Price, $2.00.

Hymns for Theists. Collected by E. P. Powell. Utica, N. Y.: Independent Religious Society.

Magazines for February Received.

The Popular Science Monthly. (New York). Dr Andrew B. White's series of New Chapters in the Warfare of Science deals with the legends invented to explain curiously shaped or distributed rocks; The Localization of Industries is treated by J. J. Menzies; a searching examination of the single-tax doctrine, is contributed by Horace White, who maintains that great injustice would be done by laying the burden of all taxation upon the land; there is a second installment of Letters on the Land Question, by Huxely, Spencer, and others; a curious article is the one on Chinese Silk-Lore, and Chrysanthemums, by Jean Dybowski, is illustrated with Japanese pictures.

The Atlantic Monthly. (Boston.) Sidney, a serial by Mrs. Deland, steadily develops strong scenes in the author's best manner. The third of Dr. Holmes's papers, Over the Teacups, describes the people at his table; The Behring Sea Question is discussed by Charles B. Elliott; Mr. K. Kaneko, head of the Japanese commission, has a paper on An Outline of the Japanese Constitution; an article which will arouse discussion is by Gen. Francis Walker, about Mr. Bellamy and the new Nationalist Party. A review of Mr. Lowell on Izaak Walton, a notice of Browning, and poems by Mr. Woodberry and others, close a most entertaining number.

Wide Awake. (Boston.) A Persian ballad opens this month's installment of good reading. Lieut. Frémont contributes a stirring episode of Western Life; A Boyhood in Athens has a good moral. Mrs. Fremont's account of Kit Carson will interest all readers. Wednesday the Tenth is concluded. Te-Norse serial by Boyeson comes to a close. The Wed Waterbury Clock is one of John Brownjohn' best stories. Many more short stories add to the amusement of the reader.

St. Nicholas. (New York.) The story of the Great Storm at Samoa with illustrations is most realistic. May Bartlett's Stepmother, is continued; A Wonderful Pair of Slippers are described by Mark Twain; Some Asiatic Dogs is a description of dogs little if ever written about. Foot-Ball in America will interest the lovers of this game. There is also a variety of poems, short stories and illustrations.

The Arena. (Boston.) Edgar Eawcett opens this number with In the Year Ten Thousand; Industrial Partnership; Robert Browning's message to the Nineteenth Century, and Henry George and the Rum Power are good reading. Helena Modjeska writes in a most pleasing way of Reminiscences of Debuts in many Lands.

Bibliotheca Platonica. (Oscpola, Mo.) An Exponent of the Platonic Philosophy edited by Thos. M. Johnson. The contents for November and December is as follows: Damaskias on First Principles; Philosophic Morality; Plato and his writings; Platonic Theory of Education, etc.

The Nationalist. (Boston.) For January popular writers contribute articles of much value, as the following show: The Australian ballot; Co-operative Society of Ghent; Prof. Harris's Lack of Vision; Paternalism vs. Infernalism, etc.

The Statesman. (Chicago.) The January number contains an article upon Law and Order by Hon. C. C. Bonney, and is followed by Another say about Women; The Federal Government; An Odd Reformer; Personal Liberty and Prohibition, etc.

The Chautauquan. (Meadville, Pa.) A valuable table of contents appears for February. A variety of subjects is treated, by popular writers.

The Homiletic Review. (New York.) The departments are well represented for February.

Also:
Our Little One's and the Nursery, Boston.
The Kindergarten, Chicago.
The Freethinkers' Magazine, Buffalo, N. Y.,
Phrenological Journal, New York.

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SOME CONTRIBUTORS:

EDWARD BELLAMY, author of "Looking Backward."
REV. JOHN W. CHADWICK, author of "The Faith of Reason," "The Bible of To-day," etc.
REV. W. S. CROWE, editor of the "Universalist Record."
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EDMUND MONTGOMERY. author of many scientific treatises in German and in English.
HON. FRANK T. REID. Single-Taxer.
PROF. WILLIAM G. SUMNER. author of "What the Social Classes Owe to Each Other," and Professor of Political Economy in Yale College.
WM. M. SALTER. Lecturer of the Society for Ethical Culture of Chicago; author of "Ethical Religion."
W. L. SHELDON. Lecturer of the Society for Ethical Culture of St. Louis.
SERGIUS G. SHEVITCH, editor of "The New York Volks Zeitung."
GEN. M. M. TRUMBULL, author of "Life of Thomas Jefferson."
BENJ. R. TUCKER, editor of "Liberty," (Boston).
T. B. WAKEMAN, Positivist and Socialist; author of "Classification of the Sciences," etc.
REV. J. M. WHITON, Ph. D., Congregationalist; author of a number of works.
JAMES H. WEST, author of "Uplifts of the Heart and Will," etc., and editor of the "New Ideal," (Boston).
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Mrs. Emma Hardinge Britten in the *Two Worlds* makes brief editorial reference to "The Light of Egypt." Here is what she says:

We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to. This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, fact and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy of "The Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled *The Path*, after venting on this fine work all the abuse, scorn and display of ignorance and in olence that his malice could dictate, ends by adding that this book is, by Mrs. Emma Hardinge Britten." We trust it needs no open disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mendacity could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT."

In the August issue of his bright little paper, *Light on the Way*, Dr. Geo. A. Fuller, medium and lecturer, refers to "The Light of Egypt" in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of *Light on the Way*, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting and throws much needed light upon subjects of vital importance. It is not written like many theosophical works, for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and certainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will now present a few selections.....In our next we will follow "The Light of Egypt" still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

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"God in the Constitution."

In the *Arena* for January Robert G. Ingersoll has an article in his usual vein, under the above caption, which to many will prove pleasant reading as it is embellished with wholesome truths from their standpoint, while to others it will be satisfactory evidence that Robert is still on the side of the devil. Both these classes of readers are fit subjects for criticism; and both, if reason ever dawns upon them, will find they are wrong. Col. Ingersoll is not on the side of the spirit of evil with intent, nor are his witty sayings regarding the ancient dogmas wholesome truth except to those who do not care to reason. Mr. Ingersoll is leader of a class who believe—if they believe anything—that man, as seen in his daily walk, is the be-all and the end-all of life. Doubtless in his youth the great orator was under the influence of an old theology by which he was so hypnotized as to be unable to think of any God but a jealous one "who visited the sins of the father," etc. With his early manhood, aided by a glimmer of reason, he could no longer believe the lesson of childhood, but still traveling in a narrow channel he could reach but one conclusion; as the God of the Bible to him was a myth, there could be no other. Robert's eloquence and dramatic power soon won for him many followers to whom "I do not know" relieved them of any effort to seek and find. These followers of Ingersoll and those who desire to have "God in the Constitution" can only be likened to the blossoms which seem bright on the tree but never produce fruit. It shapes, but falls before it ripens.

That portion of mankind who desire to have the seventh, fifteenth and fourth letters of the alphabet form an important part of the Constitution and would doubtless have every section terminate with, "In the name of God, amen," are doomed to fade like the blossoms from which they sprang. They simply are helpmates of Mr. Ingersoll and he demurs to their plea with the alacrity of a well feed lawyer who is ever on watch for a new move on the part of his opponent which bids fair to prolong a case that pays richly. Should he and those who follow him as blindly as Moses was followed, leave their narrow channel and sail out into the broad sea of Nature and gaze with unclouded reason, they would reach the conclusion that Nature's God is the principal of both the Declaration of Independence and the American Constitution and need not be named therein. The men who conceived those documents had lived in the atmosphere of error in matters pertaining to the welfare of man, until oppression aroused their progressive natures; then, infused with a spirit of right, they unconsciously became the advance guard of the new theology which was and is struggling to enlighten mankind. They felt the truth of immortality and gave to the world works which will live to the end of time.

The spirit of goodness permeates the American Constitution, and every additional amendment will breathe the same grand good will to all; and when man is thoroughly prepared there will be one making intelligence the crown of freedom, and dooming willful ignorance to oblivion in all matters intended for the betterment of man. Regarding the God Mr. Ingersoll has been battling with for many years, some one might quote to him:

"Thou mak'st a testament,
As worldlings do, giving thy sum of more
To that which had too much."

In these days of untrammeled thought, of which Ingersoll claims to be an apostle, he should learn from his own chosen bible that the Deity of the new theology is not one of jealousy, nor of revenge, but of justice, truth and love, and that His followers "find tongues in trees,—books in running brooks, sermons in stones, and God (good) in everything."

The Medical Profession.

A correspondent takes us to task for animadversions upon the medical profession and says: "I fail to see why the Spiritualist press should be constantly censuring and opposing educated and diplomatized physicians." We infer that this correspondent is not a regular, or at least not a careful reader of the JOURNAL, and also that he fails to remember the attitude in which the medical profession has been placed by the acts of some of its members. We have the highest respect for a majority of the members of the profession. No other profession can surpass its record of usefulness; indeed, none can equal it. Heroes, martyrs, humanitarians thickly stud its history. Innumerable examples of most sublime courage, self-abnegation and devotion to duty and to humanity are to be found in its ranks. In war and in pestilence, by the sick bed of the wealthy and in the hovels of squalid poverty, the men and women of this profession are ever to be found risking their lives without hesitation for others. Heroism, patient endurance, charity and good-will characterize the profession; and among its members are those who magnify the divine in man. All this and much more might be truthfully said on one side, and we say it gladly. When, however, the other side is considered, there are grave causes for adverse criticism and positive opposition. No more severe critics of the personnel of the profession and of the profession itself are to be found than among the members of the medical fraternity—men who are too great and too honest to be blind or to be tied to the selfish interests of any cult. That the practice of medicine is largely empirical no honest physician will deny; this is not the fault but the misfortune both of the physician and the patient, and furnishes no just ground for sweeping denunciation.

Antagonism to the medical profession arises from the attempts of some of its members to secure undue advantages for their vocation. Class legislation is intolerable in a free country. Incompetent doctors, doctors with limited incomes or ambitious for larger, and professors interested in medical colleges have in various States and with varying success sought to encroach upon the liberties of the people by securing legislation which should help them to more money and power. The people never asked for such legislation, and it is plainly for the purpose of monopoly. The welfare of the "dear people" is the last thing these mercenary medicos trouble themselves about. Very naturally this persistent raid upon the rights of the community arouses antagonism. When skilled nurses, and experienced mothers are forbidden, under the penalty of dire consequences, to administer simple herbs, or to act in emergencies, or to treat diseases which they have handled successfully all their lives, it is going too far. When persons who have proven by the best of evidence that they are experts in psychological therapeutics, whether they call themselves magnetic healers, mental healers, or Christian scientists, doesn't matter,—are forbidden to aid the afflicted, it is time for robust and effective resistance. Those who resist these audacious attempts to abridge personal rights cannot be continually stopping to discriminate, but must hold the entire "regular" medical profession responsible, as in fact it really is. That the great majority of respectable and successful physicians do not desire these restrictive laws is probably true, but until they manifest active opposition to the schemes of their fellows, they must be held as willing or passive allies of those who seek to rob and tyrannize a free people. As much responsible as are honest mediums, and lecturers, and healers who do not protest, but by their silence and inaction aid and abet the frauds and charlatans in their several vocations. The JOURNAL does not unqualifiedly or sweepingly espouse the case of the so-called irregulars, nor belittle the work of the so-called regulars. What the JOURNAL demands is simply equal rights for all, and that the people be left to judge what is best for them in medical matters. If the people err they must pay the penalty; it does not fall upon these "regulars" who seem so solicitous for the welfare of the longed-for clientele which they are trying to corral within formidable statutory fences.

Orthodox Toil and Trouble.

Our evangelical friends seem to be stirred up. "There is no peace for the wicked," saith the Scripture, but in these last days even the righteous are not at peace. The New York Presbytery have had two weeks' debate on the proposed revision of the Westminster Cathechism,—an ancient document full of hell, and the devil, and other medieval dogmas, such as good men thought they must believe in those days, but which their orthodox descendants find it hard to believe to day.

The debate waxed warm. A clerical revisionist made the happy suggestion that revision was in the air, whereat Rev. John Hall, whose hearers, in his magnificent church, have laid up much treasure on earth—goodly millions it is said,—graphically paraphased this by declaring. "The power of the devil is in the air." Rev. Dr. Hastings, chairman of the revision committee, in his closing speech declared this a personal insult. He said, speaking for the revisionists: "What we have said we mean, like honest men, without concealment or fear, and we shall stand by it whether the Presbytery stands by it or not." This looks like a split unless revision is allowed.

The American Board of Foreign Missions is also in troubled waters. Forty years ago or more, Nathaniel P. Rogers of New Hampshire, a plain-spoken and witty abolitionist, called this Board. "A useless pile of dead lumber," and it verily looks as though some good and pious people are coming to agree with him.

Rev. R. S. Storrs, its President, has written a letter defending its action, which is, substantially, that it will send out no missionaries to convert the heathen who dare to preach the doctrine of future probation. Once in hell, always in hell—is the blessed gospel! No more mercy, only despair; no more hope, only torment. And to teach this hideous dogma, and babble to the poor pagans about the love of a God who foreordained this awful torture, and thus convert them, is to be the work of the Board, through its far-off preachers. Its success has been small in the past, and the future promises still less; for light spreads at home and abroad, souls grow rich while the Board's treasury grows poor,—the shekels not pouring in as of old since this vexed probation question came up.

The missionary may doubt, may think that there may be hope beyond the grave; but that thought he must not utter. If he preaches to the heathen, and is paid for it, he must preach what he doubts, not what he earnestly believes. There's ethics for you.

The Christian Union and *The Independent* have sent out circulars to members of the Board asking their views of Dr. Storr's letter, and published scores of replies, some on both sides, frankly and sincerely in earnest, others of an uncertain sound and in language rather fitted to confound than to expound. A strange and troubled unrest is manifest in some of the letters. Rev. N. A. Hyde of Indianapolis writes of "the dangerous character of the doctrine of probation after death" which "should not be recognized." Rev. J. L. Withrow of Chicago is against the "disturbing dogma." From Springfield, Mass., Homer Merriam writes: "I have noticed that when a man drops away from the evangelical faith and becomes, say, a Unitarian, he is somewhat apt to go on the downward road to Universalism, Spiritualism, or infidelity. I should be likely to vote against sending as a missionary, a man whose opinions were unsettled on the question of a future probation, and I should expect the sending such a man back to Andover for further light would result in leading him to a full belief in a future probation. My judgment, or feeling, or belief, is not, therefore, in full accord with the letter and the comments."

Here is a warning needed in these days of creed revision, against dropping from the old faith, and a hit at poor old Andover, once the Gibralter of New England orthodoxy, but its battlements now undermined by the probation flood.

Of course the Bible is the standard; what a book and an outworn creed say, not what the soul says, is the final question with these clergymen—men not by any means destitute of grace, but trained in too narrow a school, under the shadow of painful bigotry. Let them stand erect and free, throw off their fetters, seek light within and light from the Spirit-world, find ministering spirits over there helping the weak and sinful to rise and be strong and then they can say:

"From many a blunder it doth free us,
And much vexation."

Prof. Stowe's Mediumship.

The biography of Harriet Beecher Stowe necessarily abounds in interesting incidents. From "The Life-Work of the Author of Uncle Tom's Cabin" by Florine Thayer McCray, we make the following extracts illustrative of the psychical and medial powers of Prof. Stowe:

"The fact that Mrs. Stowe wrote to George Eliot, with whom she entered into an interesting correspondence at about this period, that Professor Stowe was the 'Visionary boy,' whom she made the hero of 'Old Town Folks,' and that the experiences which she related were phenomena of frequent occurrence with him, and had been so even from his earliest childhood, makes relevant a notice of some of the psychological conditions which were peculiar to the scholarly man, one who was by temperament and trend of mind as far as possible from the credulity or hallucination commonly attributed to believers in manifestations that appear to be supernatural. The descriptions of clairvoyant phenomena which in themselves scarcely give adequate excuse for their frequent introduction in the experiences of Horace Holyoke, the hero of 'Old Town Folks,' take on new significance and interest, when it appears that they are unexaggerated instances of the spiritual visitations, if one chooses to so call them, which were a life-long and recurring fact with Professor Stowe.

"Certain it is that Professor Stowe came into the world possessed of an uncommon attribute, which may be adversely considered either as a sixth sense revealing hidden things, or as peculiar hallucinations. The latter conclusion, and the more natural, one, perhaps, is hardly compatible with his clear mentality and the sound judgment, which he brought to bear upon all other topics. Neither is the theory held by Professor Park of Andover that his sight of things which were not apparent to other people was due to a disease of the optic nerve, altogether reasonable in consideration of the nervous ebullition which preceded and accompanied his vision, as has been described in 'Old Town Folks.' The conclusion must be from the reader's point of view. Suffice to say that he was at times utterly unable to distinguish between tangible objects and the visions which passed before his mind's eye. In early childhood he was quite unaware that he held any power which was not common to humanity, supposing, naturally, that all people saw as he did, objects which were far out of reach of the eye.

"As a near-sighted child sooner or later becomes aware that it is wanting in the far sight which is common, so Calvin E. Stowe early inferred that his friends could not see absent things and departed souls as he did, and he became, as a young man, somewhat in awe of his power and loth to speak of it. When, however, in later years he recognized it as a peculiarity which he shared with a few other people, he came to regard it as an interesting fact, and conversed freely with intimate friends as to his sights and perceptions. In common with most other intelligent people, and especially so because of his strange experience, Professor and Mrs. Stowe became deeply interested in psychological manifestations. The matter was under frequent discussion and with friends they evoked surprising manifestations from 'Planchette,' and attended various so-called spiritualistic séances in New York. While in Rome, Mrs. Stowe in company with Elizabeth Barret Browning and others, received some surprising evidences of things occult and strange.

"Upon this theme much of the correspondence with George Eliot dwelt, and Mrs. Stowe most feelingly interpreted the wave of Spiritualism, then rushing over America, as a sort of Rachel-cry of bereavement towards the invisible existence of the loved ones; but her mature judgment, like that of her husband's, was against the value of mediumistic testimonies. So involved were they in trickeries, and so defiled by low adventurers, that it was impossible to regard the movement in its imperfect development (which has not materially changed in twenty years), as otherwise than repulsive.

"Though filled with the yearning which draws human hearts so strongly towards the hidden future, Mrs. Stowe could not be satisfied that the veil had ever been rent for human eyes. Professor Stowe, never allied himself in any way with Spiritualists, not deeming such revelations as had been given him, evidence which could be formulated into a creed, or depended upon as a religion. He joined his wife in the delightful correspondence with George Eliot and said, referring to the subject, 'I have had no connection with any of the modern movements, except as father confessor.'

"He investigated his personal condition intelligently, and noted that the action of this sense depended greatly upon his physical condition, observing that when he was not in perfect health his visions were of an unpleasant nature, though he did not perceive that an unhealthy state of the nerves or body at all increased the frequency or clearness of his visions. This fact, of course, will in the mind of most readers, tend to relegate them to the realm of waking dreams, though it does not conclusively disprove the theory of the existence, either bodily or spiritually, of what he saw.

"Those who desire to believe that Professor Stowe was a 'medium' will receive as valuable testimony the fact that he not only saw but believed he heard and conversed with these etherealized personalities. He was in the habit of conversing freely, during the last ten years of his life, with a dear friend, a young clergyman of Hartford, whom he found particularly vigorous in thought, and refreshing to his intellectual life. He often spoke to him of talking with his son Henry who had died years before, and one morning told him that the devil, taking advantage of his illness, had been grievously tempting him, night after night, coming in the guise of a horseman with terribly dark, hostile and violent manner, yelling that his son Charles was dead, and questioning his faith in various aggravating ways.

"'But,' said he smiling with satisfaction, 'I was ready for him last night. I had fortified myself with passages of Scripture. I found some things in Ephesians which were just what I wanted, and when he came last night I hurled them at him. I tell you, it made him bark like a dog, and he took himself off. He won't trouble me again.'

"Professor Stowe also recounted to a friend an interview which he declared he had with Goethe, one day out under the trees. He intensely enjoyed the discussion with the great mind of the German Shakespeare and reported a most interesting explanation which the author of Faust gave of the celebrated closing lines of the second part of that great work:—

All of mortality is but a symbol shown,
Here to reality longings have grown;
How superhumanly wondrous, 'tis done.
The eternal, the womanly love leads us on.

"These experiences, which seem to so singularly combine scholarship and speculation, positive knowledge of the highest order and beliefs which by a literal minded generation are generally deemed weakness, were not peculiar to his old age, but had continued with him all through his long, remarkably vigorous and logical, intellectual career."

Topolobampo Again.

Dallas, Texas, Jan. 27, 1890.

To the Editor of the Religio-Philosophical Journal.

I see reproduced from the *Chicago Tribune*, in your paper of the 3d of January, an article reflecting severely and as I think, unjustly upon the American co-operative colony established in the state of Sinaloa, Mexico. Now you are too fair to desire to do harm to the people down there or to those elsewhere interested in the experiment. I, one of your Texas readers, respectfully request that you examine carefully the last number of the Topeka (Kansas) *Jeffersonian*, a copy of which I send you, and see if you shall not find therein evidence conclusive that the people of the Credit Foncier Co. have been willfully misrepresented. GEO. CRETIEN,
Stockholder C. F. Co.

In addition to the above, Hon. C. B. Hoffman of Enterprise, Kansas, sends in a communication declaring Remley, whose statement we copied from the *Tribune*, to be a lazy, disreputable fellow, and a falsifier. At considerable length Mr. Hoffman sets forth the arguments and scheme of the Topolobampo promoters. We have carefully read the *Jeffersonian* and confess that we find nothing therein calculated to inspire any industrious, thrifty citizen of the United States to break up his present associations and cast in his lot with this Mexican experiment. Experiment it is and must be for many years to come. On paper the scheme is pretty and appeals to the sentimental side of human nature, but we have no confidence in its final success along its present lines. We do not question the sincerity and good faith of Mr. Hoffman and other enthusiasts who are so deeply interested in this new sociologic venture, but we are fully convinced they are moving outside the lines along which the world is to work out the problem of liberty, fraternity and equality. Even should they succeed, after heroic efforts and sacrifices, in making their arid possessions productive by irrigation, and facilities for getting their surplus products to market should be supplied, the colony would at once find itself in competition with its neighbors who with cheap peon labor which—according to the statement of the Topolobampo Colony—"is paid next to nothing for its services."

We believe that disappointment and misery awaits most of those who may be attracted to this scheme. Hence, whether Remley is a liar or not—and we are quite prepared to think he is—we cannot conscientiously advise any good citizen to risk his money or the welfare of his family in helping to verify the sanguine expectations of Topolobampo's promoters. Speaking of the promoters of the Mexican Colony, Mr. Hoffman says: "They see what Pullman did by laying out the town of Pullman, (now a part of Chicago—Ed.).... What Godin in France does in productive co-operation." Mr. Hoffman is not entirely felicitous in his illustrations. Pullman is the property of a gigantic private corporation and monopoly. Not an employé of all the thousands there can own his home on the company's grounds. Miles of snug brick cottages arose like magic and were filled at once with mechanics and their families who are ruled with despotic power by the owners of Pullman, and must obey the regulations of their masters or move away. There was no thought or pretense of other than personal gain on the part of the Pullman Company. They make big profits but they do not share with their employes. There is no liberty, equality, fraternity or co-operation in the town of Pullman. The workmen are paid current wages, charged fair rents, but have no more voice or proprietary interest than the man in the moon or the Mexican peon whose master is waiting to pit him against Topolobampo's white laborer. The conditions under which Godin wrought his success were as different from those which met the Topolobampo promoters as it is possible to conceive. we have not space or inclination to go at length into this big subject at this time. We are heartily in sympathy with the motive which inspires men who seek to better the condition of the masses, but it does not follow that we can therefore always approve their methods or forward their schemes. We sincerely hope that time will prove us a false prophet as to the Topolobampo colony; but our present opinion is that these pioneer enthusiasts and their illy-informed followers will only succeed—if even to that extent—in blazing the way for and attracting the attention of a host who will go in and possess that country for their own individual benefit, when it becomes worth while to do so.

Dr. Thomas on the Evolution of Creeds.

The Presbyterian dilemma supplied Dr. Thomas with a theme last Sunday. McVicker's Theater was filled as usual to hear this optimistic preacher who is everybody's friend and has the happy faculty of making everybody realize it, too, which is in itself a powerful accessory of success. His last sermon was one of the best we ever heard him deliver, and we wish space permitted its reproduction in the JOURNAL. He gave a masterly history of the orthodox creed. His treatment showed a power of generalization and an acuteness of analysis not often found in the pulpit. No abstract can do the preacher justice but we venture a few extracts:

"For centuries," said Dr. Thomas, "the Romish Church has kept up its alliance with the temporal powers to support its authority. But with all this authority it could not prevent the Reformation. The church power failed there. And in a similar way the Protestant churches, with the Bible accepted as the infallible text-book, were unable to agree. Each one defined a number of texts that seemed to support its theory. In England there arose the dissenters and the Established Church. There were wars and troubles in trying to harmonize these things, and they could not be harmonized nor could peace come until at last there came the larger thought of tolerating differences. They could not suppress

these differences of opinion and sectarianism springing up on every side, and hence the unity of Christendom for which all were striving could not be realized. That was the point of the Romish Church and the Established Church in England. That was what Calvin secured in Geneva, and if one did not accept it, as Servetus, burn him or get him out of the way.

"This external authority not only failed to unite the Christians but it failed and was failing more and more, to hold the faith of the outside masses. It was growing weaker every day. If religion was to have an authoritative place in the world and be a power for good there had to be some other basis.

"At last this was found in an appeal to reason, to the religious consciousness of man himself. Hence, in the eighteenth century we find in the foreground of thought for the first time in any large or prominent way what we call natural theology—natural religion—turning away from what man had deduced from the Bible as the doctrine of God. For the first time in ten centuries religion and reason stood face to face."....We cannot wonder that the atheists of the French revolution sought to get rid of the God of Augustine, and Loyola, and Calvin, and in his place to enthrone reason.

The Church of Calvin, that demanded justice from man, said Dr. Thomas, had made God himself arbitrary, and unjust, and a "monster of cruelty, damning infants, damning the heathen world." The deism of the eighteenth century was not a great vitalizing power, but it was the turning point that brought reason into a relationship with God. Man began to see that if man was to be just God could not be a sovereign arbitrary power, irresponsible and irrespective of the ideas of justice. Man began to seek for greater harmony.

"Now our world," said the preacher, "has only in our day entered upon that great era in which the rational and moral consciousness of the world is to be the conscience, the Kingdom of God is to be the throne of reason and justice, is to be the criterion of truth and right. Inspiration and revelation are continuous. God spake to the Jewish people, but not alone to them, but to the Buddhas and Zoroasters and the great thinkers of the Greeks. And He is speaking to all men to-day and is being better understood. God's love is the great light which is revealing the horribleness and blackness of the old doctrine of wrath and is making our time-honored Presbyterian church of its own self ask for a Gospel of love and a Gospel of hope."

Lights and Shadows. *

The publication of this book by Mr. Home brought down upon his devoted head a storm which seriously affected the constitution of a noble man, already somewhat broken in health by his arduous and prolonged labors in the interest of honest mediumship and pure Spiritualism. A man constitutionally honest and with an organism which the Spirit-world found beautifully and harmoniously adapted as a medium for demonstrating spirit manifestations, was this Daniel Dunglas Home. He prepared and published "Lights and Shadows" with the highest motives, free from all personal jealousies and ambitions. He portrayed with a masterly hand both the bright and the dark side of the Spiritualist movement. In consequence he incurred the antagonism of the venal, the fanatical, the superstitious, in a word the opposition of the very classes which the JOURNAL has so long and successfully antagonized. To show the spirit in which Mr. Home wrote "Lights and Shadows" it is only necessary to quote the beautiful and truthful dedication which he gives: "To my wife, whose loving sympathy and constant care have soothed me in many hours of trial and pain; and whose superior counsels have aided me in composing a work, the end and aim of which is to place a much-insulted truth on a plane where honest lovers of such truth would not have cause to blush in avowing themselves to be what she is—a Christian and a Spiritualist, I, in affection and esteem dedicate this book." Believing that the time was ripe for the reception of this book in a kindlier and more intelligent spirit than when it first appeared, and desiring to forward a cause to which her husband gave his time, talent, and finally his life, Mrs. Home has placed in our hands the English sheets of Lights and Shadows for three hundred copies. These we have had bound in a superior manner and we now offer this limited number of a book which no intelligent Spiritualist or researcher can afford to be without. For further particulars and table of contents see advertisement.

* Lights and Shadows of Spiritualism. London: Trubner & Co., Chicago: Religio-Philosophical Publishing House. 8vo. 412. pp. Price, $2.

Mrs. Laura Curts.

Mrs. Laura Curts of whose healing we spoke last week has removed to number 598 West Monroe street, flat B, near the corner of Ogden avenue. She may be consulted at her residence from 9 a. m. to 2 p. m., daily except on Sundays. Mrs. Curts will visit patients at their houses by appointment.

GEN ERAL ITEMS.

Memorial services for Mrs. M. F. Seeley will be held on Sunday, Feb. 8th, at Martine's Hall, Ada St., 10:45 a. m. Mediums are particularly requested to attend as well as all friends.

A Society for Psychical Research has been formed in Berlin, Germany, in which Eduard von Hartman, Bastian, Friederich von Hellwald, Carl du Prel, Lombross and Prof. Ferrel are colaborers.

Lyman C, Howe closed his work in Meadville, Penn., on Sunday the 25th ult., and the following Wednesday evening spoke in Waverly, N. Y. From thence he proceeded to Boston, Mass., and during February his address will be No. 8, Worcester Square, that city.

The Discovered Country, by Ernst von Himmel. This work has lately come from the press and has met with much favor. The story is told in an interesting style and cannot but hold the attention of the reader from the beginning to the close. Price $1.00, postage 8 cents extra. For sale at this office.

Mrs. Julia M. Carpenter, personally known and beloved by many JOURNAL readers, has been dangerously sick in Washington where she went to spend the holidays with her husband. She is now recovering, and surely she will have a "psychic wave" of strength sent her from all old friends and those whom she has helped to health and happiness in the past.

That venerable Quaker woman, Prudence Crandall Philleo, who was mobbed in 1833 by the dear people of Connecticut for opening a school for colored children, passed to spirit life last week from her home at Elk Grove Kansas.

The editor is constantly flooded with letters of inquiry covering subjects of various kinds, and which, if attended to, would not only consume all his time but that of several assistants. He is obliged to peremptorily decline attention to most of these requests, and hopes his correspondents will understand how impossible it is for him to devote his time to unrecompensed labor, and pay his assistants as well, when the legitimate work of his profession demands all his energies and all the accessories of dispatch which he can command.

During 1889 Miss Jennie B. Hagan delivered 239 lectures, attended 17 funerals, and traveled more than 8,000 miles. She spoke in Washington, D. C., the Sundays of January, 1890; will be in New York City the present month. The month of March she will be in Buffalo, N. Y., April in New York City; May, first and second Sundays in Fitchburg, Mass.; the third Sunday in Westboro, Mass.; the fourth Sunday in Columbus, Ohio. She will be in the Western States from Sept. 1st about two months, and would like Sunday engagements in Illinois, Iowa and Nebraska.

The first installment of a paper from the popular speaker, Mrs. R. S. Lillie, will be found on the second page of this issue. Should any reader feel to review any portion of her essay, we trust it will not be done until Mrs. Lillie has finished her theme. By waiting, all misconceptions of her attitude will be avoided. Although Mrs. Lillie suppresses the name of the shrewd young mountebank who imposed upon the foolish campers, yet all familiar with the facts will know she refers to one Frank C. Algerton and his performances at the Vicksburg, Michigan, camp.

J. M. Potter writes: "The Haslett Park Association will hold its regular annual camp meeting commencing July 24th and closing September 1st, 1890, comprising six Sundays. Definite engagements have been made with Geo. H. Brooks, Mrs. R. S. Lillie, L. V. Moulton, J. Clegg Wright and Mrs. Adah Shehan. The association is now regularly organized under the laws of Michigan, and the bonds on the market for those who desire to aid. They are issued in sums of five dollars and upwards, each holder entitled to one vote in the association and no more. The growth of the enterprise and the attendance, so far, has exceeded the expectations of its projectors."

Florence, Ala.

The personally conducted excursions to this rapidly growing city have been so successful that the Chicago and Eastern Illinois Railroad, Evansville Route, will run one on each of the following dates: February 4, 11, 18 and 25.

For copy of "Alabama As It Is" and further information, send to William Hill, General Passenger Agent, Chicago, Ill.

A beautiful young lady became so sadly disfigured with pimples and blotches that it was feared she would die of grief. A friend recommended Ayer's Sarsaparilla, which she took, and was completely cured. She is now one of the fairest of the fair.

Premature gray whiskers should be colored to prevent the appearance of age, and Buckingham's Dye is by far the best preparation to do it.

The Daily News Almanac and Political Register for 1890 is out and contains a vast amount of information for the general reader. It is issued by the Daily News, Chicago. Price, 25 cents.

The tortures of dyspepsia and sick headache, the sufferings of scrofula, the agonizing itch and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hood's Sarsaparilla.

Fruit Packages and Baskets.

The attention of fruit-growers is called to the advertisement of Heath, Morris & Co., New Albany, Indiana. This firm is enterprising and reliable. They are in just the right popular lumber district, and, with splendid factory facilities, offer the best inducements both in quality of goods and price.

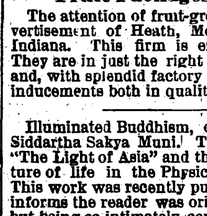
Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price, cloth, $1.00; paper cover, 50 cents. For sale here.,

"On January 28 the C., H. & D. R. R., in connection with the L. & N. R. R., will sell round-trip tickets to Florence, Ala., from all stations except Indianapolis at one fare, tickets to be good for going and return passage three days in each direction, and ultimate limit to be thirty days. The Florence Land and Improvement Company will refund all railroad fare paid by parties who purchase land on this excursion."

Funk & Wagnalls, of New York, announce the following booke now in preparation and soon to be ready: Wendell Phillips, the Agitator. By Carlos Martyn. The author, who enjoyed a personal acquaintance with the great orator and philanthropist, has undertaken to give him the place in permanent history to which his marvelous talents entitled him; The Seven Churches of Asia. By Howard Crosby, D. D., LL. D. The author's scholarly abilities are a sufficient guarantee that this book will be worthy of careful perusal; Cavalry Pulpit; or, Christ and Him Crucified. A book of sermons by R. S. Macarthur, D. D., a leading Baptist minister in New York City; The Economics of Prohibition. By Rev. J. C. Fernald. This is an attempt to apply the principles of political economy comprehensively to the whole subject of the Liquor Traffic; A Cyclopedia of Temperance and Prohibition. This is to be a large and valuable work, treating every relevant topic, from the most elementary to the most advanced phase of the liquor question.

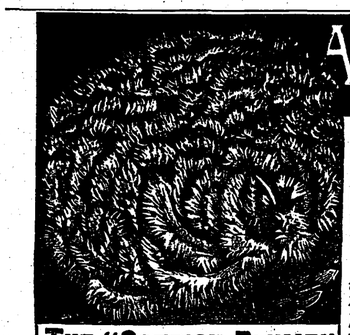
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C IF U



can solve this puzzle. $300 CASH will be distributed among the first 139 person who return this puzzle, showing by plain ink lines how to reach the window in the center without crossing a black line. The first person showing the correct way to enter will receive $50; the second, $25; the third, $10; the next 10, $5 each; the next 20, $3 each; the next 105, $1 each. Should you not get one of the largest amounts you have 136 chances for one of the smaller sums. Competitors must send 36 cts. in payment for the Chimney Corner six months. It comprises 16 pages, 64 columns, elegantly illustrated; comment is unnecessary, as the Chimney Corner has been a household word for years. Contest closes April 5. Names and addresses of winners will appear in Chimney Corner April 15. For only 30c. you may get $50. Write to-day and be the first one. One cent stamps seems so cheap. THE CHIMNEY CORNER, Chicago, Ill.

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TO LESSING'S NATHAN.

FREDERICK GERHARD.

"The genuine ring probably has been lost."—Nathan.

The ring was never lost, no, Nathan, never!
Deep rests the jewel in the human breast
And 'twill be born again to sparkle ever
With purest joys of heart by heaven blest.
So, Nathan, no, men's faith in God undying
Shall prosper still, all human speech defying.

In vain shall atheistic mind endeavor
To pluck this treasur'd jewel from our hearts,
To foster selfishness and curb forever
The feeling that a holier life imparts,
But while we yearn for nobler things and higher
No pow'r shall quench our souls most sacred fire.

In vain shall priests, with thoughts sectarian teeming
In pious frenzy, strive to dim the light
Of God eternal; vain the craftiest scheming,
For reason still shall conquer in her might;
And while the stars shall gleam above us nightly
The lasting light of life shall glimmer brightly.

The ring was never lost, no, Nathan, never!
Deep rests the jewel in the human breast
And 'twill be born again to sparkle ever
With purest joys of heart by heaven blest.
No, Nathan, no, men's faith in God undying
Shall prosper still, all human speech defying.

Weehawken, N. J.

WHEN BABY SOULS SAIL OUT.

When from our mortal vision
Grown men and women go
To sail strange seas elysian,
And know what spirits know,
I think of them as tourists
In some sun-gilded clime,
'Moug happy sights and dear delights
We all shall find in time.

But when a child goes yonder
And leaves its mother here,
Its little feet must wander,
It seems to me, in fear.
What paths of Eden beauty,
What scenes of peace and rest,
Can bring content to babes that went
Forth from a mother's breast?

In palace gardens lonely
A child astray will moan,
And weep for pleasures only
Found in its humbler home.
It is not won by splendor,
Nor bought by costly toys;
To hide from harm in mother's arm
Makes all its sum of joys.

It must be, when the baby
Goes journeying off alone,
Some angel (Mary, maybe,)
Adopts it as her own.
Yet when a child is taken
Whose mother stays below,
With weeping eyes through paradise
I seem to see it go.

With happy angels trying
To drive away its fear,
I seem to hear it crying,
"I want my mamma here!"
I do not court the fancy,
It is not based on doubt—
It is a thought that comes unsought
When baby souls sail out.

—Ella Wheeler Wilcox, in Pittsburg Bulletin.

OUR SPIRITUALIST CONTEMPORARIES.

Golden Gate calls attention to what it regards as "one of the most gifted mediums of the world," a Mrs. H. Mitchell, 1637 Mission street. The method of receiving messages through her mediumship is altogether a novel one and if true is indeed remarkable. It says: "Write the question you wish answered, address it to your friend in spirit life, fold the paper before the medium enters the room, and without losing sight of it a moment, burn it and distribute the ashes, in a few moments you will get a written reply signed by your friend. Our friends will do well to call." It is fair to state that though the item is among the editorial notes it is signed with a star.

The Two Worlds: Educated mediums, whose moral characters are above reproach, and whose lives are blameless, who will be able not only to let higher intelligences speak through them but who are themselves competent to give an intelligent reason for the hope that is in them, will be an incalculable blessing to the world, and what in comparison is, after all, a trivial matter—will make the name of Spiritualist respected. This cannot be accomplished, however, either with or without the aid of the spirit world unless we have within us a profound sense of the solidarity of mankind, and a strong desire to lift a little of the heavy burden of woe that oppresses our race.

More Light of Greytown, New Zealand: The fault of a deceiving message may not always lie with the medium. We should consider well, in approaching the sacred altar of spirit communion whether our own hearts are clean and honest, and in a fitting frame to receive the truth. The man who spends his days in an endeavor to circumvent his neighbors and get the best of a trade—the one of impure life and dishonest tendencies,—what right has he to expect absolute honesty of communication through any medium? His spirit friends may be on the same moral plane as himself, and would delight in leading him astray. If we would have the best from the other side of life, we should seek for the best in our own lives, ever aspiring for the truth, ever living and acting the truth, and ever drawing nearer and nearer to the Infinite Good.

Banner of Light: We are in receipt of several letters—the writers of which, however, decline to allow us to use there names—in which we are warned against Frank G. Algerton, the lecturer, as being an unprincipled man. He has been filling engagements of late in Springfield, Haverhill and other places in this State. We have never to our knowledge seen the man; he is an entire stranger to us personally; his name has appeared in these columns in the reports of Societies that have employed him, however. We learn from the RELIGIO-PHILOSOPHICAL JOURNAL that this individual some years ago left Nova Scotia and landed in Chicago, and subsequently struck out for other localities; its latest issue states that Mr. Algerton and a confederate recently entrapped an old man in Springfield, and then blackmailed him out of two thousand dollars.

Light of London: A correspondent writes that "About two months ago a friend experienced the following remarkable dream. Its authenticity being undoubted I think it may be of some interest to your readers. She dreamed that she was, with her husband, busily preparing to leave England, their destination being Australia. The household furniture had been disposed of, and trunks and boxes were being packed with all possible haste. The departure was to take place in a day or so, the port of embarkation being London. The name of the vessel was a short word and appeared to her to be *Oporto*. The vision returned several times during the night, and had a deep effect upon her mind. These details she related early in the morning to her husband, and also to a gentleman who was staying with them at the time. The idea was so extremely improbable that the possibility of its possessing any prophetic tendency was dismissed from their minds, and the subject soon after forgotten. A fortnight ago, however, her husband received a communication from Melbourne, which led to the acceptance by him of an appointment in that city. The subsequent events naturally coincided with those depicted in the dream, and to-day the ss. *Aroya* bears them to their new home across the seas. It has been found, moreover, that the letter was written within a few hours of the time when the vision occurred. I may add that the idea of leaving England had never occupied her thoughts for a moment, and certainly was not 'upon her mind' at that period. These particulars can be corroborated by the gentleman above referred to, whose name and address I enclose."

Carrier Dove has changed from the form of a magazine to an eight-page paper, the outcome of a series of misfortunes from fire and flood. It speaks thus:

"The upper portion of the building directly over our rooms was completely burned away, and three women who occupied rooms on the top floor were unable to escape, and were burned to death. The fire originated in the extreme rear portion of the old church, which was occupied by a large furniture store, and before any alarm was given or fire discovered, it had extended the entire length of the building, and the flames burst forth simultaneously from the row of windows extending from front to rear. The solid brick walls of the interior alone saved us from utter destruction. We were just recovering from the effects of the fire which occurred in our rooms four weeks previous, and had resumed our accustomed duties, feeling at home again, when the second catastrophe visited us. As there was no insurance on anything belonging to the *Dove* office, the loss in each case is keenly felt, as we were in no condition to sustain it." The JOURNAL has already expressed its sympathy and good will, and hopes to see the *Dove* again buoyant and proudly soaring on airy wings high above fire and flood.

Creed.

To the Editor of the Religio-Philosophical Journal.

As you have written considerable of late on the subject of creeds, I have been looking up the history of the creeds of the church. I find that the Apostle's creed was not known until about the 9th century. One thing about it is clear; the Apostles had nothing to do with it. The Athenasian creed is equally apocryphal. This symbol is of Latin, not Greek origin. It was not known to the Greek church until after the year 1000, A. D. In the Western Church it appeared between the 8th and 9th centuries. The following is the original Nicene creed:

"We believe in one God, the Father Almighty, Maker of all things, both visible and invisible; and in one Lord, Jesus Christ, the Son of God, begotten of the Father, only begotten, that is to say of the substance of the Father, God of God and Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both things in heaven and things on earth; who for us men and for our salvation, came down and was made flesh, made man, suffered and rose again on the third day, went up into the heavens, and is to come again to judge the quick and the dead, and in the Holy Ghost."

This is the original Catholic faith as announced by the Nicene council, held at Nicæa, Bethany, in the year 325. It will be seen that it differs materially from the creed now called by that name and read in the church. It will strike the average reader that the present creed is not an improvement on the original. * *

Parkersburg, W. Va.

Frauds.

To the Editor of the Religio-Philosophical Journal.

Your exposure of the Wells fraud, although to you exceedingly vexatious, it is to be hoped will not totally discourage you in your good work of exposure. You must be aware you have the anathemas of all tramping tricksters. Spiritualism of itself is a great truth and has manifested itself in a vast variety of strange ways in private families, from which mediums have been developed, of whom the public never heard. It does seem the height of criminality to impose upon the credulity of honest, earnest and sincere people by fraudulent imitations.

It is strange how instantaneously these people flare up at the exposure of some detected fraud. When the JOURNAL and myself were exposing the box trick, practiced for some time successfully in this neighborhood, a certain creature giving his name as James A. Bliss of Boston, sent me a missive. The letter was strangely abusive of me inasmuch as I had never heard of the man before, although I have heard much to his disadvantage since. The box trick is practiced no more, in this quarter.

As you may observe, this is a very skeptical age, particularly in matters of religion and belief in the immortality of man. Man is not willingly a skeptic. He would prefer to believe on demonstration in preference to a belief in time-worn faith and ancient miracles. It is shameful that an investigator should be met with fraude, of which it is too evident hundreds are floating around of the James A. Bliss stamp, fattening on men's credulity.

A paper called the *Celestial City*, printed in New York, evidently expecting support by catering to sensation irrespective of the truth, has faded out of existence and is seen no more. D. BRUCK.

Brooklyn, N. Y.

Mental Healing, Spirits and Mortals

To the Editor of the Religio-Philosophical Journal.

The cure, is what the sick are after, not the means; if a spirit can control a medium and cure a very sick man without the use of drugs, it is better than to use drugs and not get well; if a human being can cure by the use of thought force, or sentient force, it is better than to disturb the digestive organs with drugs. Some ask, "can diseases be cured by mortals or spirits in the manner stated?" To all we say that diseases are now being cured in this city in that manner. When quinine is taken into the system it will prevent vegetable fermentation; when mercury is taken into the system it will prevent animal fermentation; the quinine acts on the blood; in malaria or fevers the blood depolarizes, circulation is arrested, the spaces between the particles of blood become clogged or filled with foreign matter which prevents the circulation of the nervous fluids between the particles of blood. As a result, combustion of the parts of the particles, of blood occurs; this combustion is known as vegetable fermentation; vegetable fermentation is caused by the depolarizing of particles of matter by the intersection of particles of another body between the part of the matter depolarized. In mental healing, by either spirits or mortals, the sentient fluids of the healer are projected into the organism of the patient in sufficient volume to force open the closed up passages to prevent the polarization of vegetable matter in the passages used by the nervous fluids. When that is accomplished the particles of blood will cease to depolarize. When the blood ceases to depolarize, the assimilation of the nutritive fluids with the human organism will commence again, which is a means to long life. In other words, death can not overtake us if the nutritive fluids continue to assimilate with the parts of the human organism.

The writer of this article can teach any one how to treat mentally or how to cure themselves without the use of drugs. Proper dieting is always necessary. J. W. CURTS.

119 Lincoln St., Chicago, Ill.

Convivial Forty-Niners.

To the Editor of the Religio-Philosophical Journal.

On Saturday, January 18, I was present at the annual gathering of returned Californians (49ers), who met to commemorate the occasion by social interchange, rehearsal of experiences, anecdotes, and a chronicling of changes which year by year are diminishing their numbers and impressing the great lesson of life upon all. A sumptuous repast made the social feeling lively, and all seemed glad they were born. I have rarely seen a more bountiful and delicately prepared meal placed before hungry guests. Mr. Kepler is an earnest Spiritualist and genial and successful landlord. Cassadaga would do well to secure his services for their camp season. It seems to me that it would be more appropriate to have a man in full sympathy with the cause, if otherwise fully qualified, than to place so important a position in the hands of one who has no sympathy with the movement beyond the personal profits measured by the financial standard.

Our Sunday conference was lively and instructive. Speeches were made by Mr. Bemis, who was chairman, J. B. Booth, A. G. Wilkin, H. D. Barrett, Starr L. Barber of Elmira, N. Y., Mr. Orvis of Chicago S. W. Kepler, and one lady. The drift of the talk was started by Bro. Bemis, who thought Spiritualists might profit by attending church when there was no better place to go to. He would not leave a good spiritual meeting to go to any church, nor compromise convictions for popularity; but if we manifest a fraternal spirit towards the churches we do much to disarm prejudice, and while we may learn something from them, we can at the same time carry the new gospel into the church. Mr. Barber agreed to that and said he got much spiritual strength from the church, but would never neglect a spiritual meeting to go to any church. J. B. Booth said he belonged to the Presbyterian church, but it was a bitter pill for him to sit an hour and listen to the dry drivel and demoralizing absurdities and repetition of stale platitudes that had no spiritual pabulum for his mind. Mr. Wilkins, who is still a member of the church, said he had a new light and he could not sit in the old darkness. He had no longer any use for the church. He had learned more and enjoyed more in the two years since he became a Spiritualist than in the twenty years he walked with the church. He was sincere then, but never satisfied. Now his life was full, and Spiritualism was ample for all his needs. It was mockery to him to listen to the pretentious assumptions doled out to Sunday worshipers in the church. Rev. H. D. Barrett spoke eloquently for the cause. He could not compromise his convictions. To him Spiritualism stood for more than any creed and he would endure any sacrifice rather than betray his faith, or subjugate it to church authority. To him manhood was more than popularity. Good feeling prevailed. In the evening Psychological was filled in spite of the rain; and some went away unable to get standing room. The music was excellent, and perfect order prevailed to the close. Even those who stood on their feet the whole hour were still and attentive, and seemed in no haste to get away. The cause grows.

Meadville, Pa. LYMAN C. HOWE.

From a High School Boy.

To the Editor of the Religio-Philosophical Journal.

The village of Omro is pleasantly situated on the Fox River, which is neither a Niagara nor a Mississippi, but just an ordinary one. The town is a veritable "Sleepy Hollow," and it seems more sleepy than ever after one has visited large towns whose bustle and commotion fill one with new life and energy. We have a high school, of which I am a member, and six lower ones; also several churches and other places of amusement. The country around is a fine farming region and abundant harvests reward the industrious farmer, but I notice that the lazy one never gets anything from the soil except the mud on his boots. There was once a powerful liberal party in the place and it has not entirely expired yet, though many of its former leaders and adherents have died, moved away or accepted seats in the Christian cart to go rattling on in the old ruts of superstition and ignorance until in their endeavor to widen those ruts just a little the weather-beaten old chaise shall go to pieces altogether. The prime factor which operated in thinning out the ranks of Spiritualism it will be well enough to leave unmentioned. Many of them fell into an error that proved disastrous to the cause. This was many years ago and those who survive acknowledge their mistake. Some fourteen or fifteen years ago, almost before I was born, a hall was built by the Spiritualists in Omro which is still in existence. In it are held occasional meetings of the local society and also the three days quarterly conventions of the Wisconsin State Association of Spiritualists of which Prof. W. M. Lockwood of Ripon is president. He has held this office for many years, which shows how much we all esteem him, and how faithfully and well he discharges the duties devolving upon him in this important position. Prof. Lockwood is a scholar and scientist, a fine speaker, a thinker of the broadest scope, in short, a very superior man. The members of the association are very radical, even for Spiritualists, and the idea of a personal God is rejected by them. Although Jesus was the greatest Spiritualist who ever lived, yet very little importance is attached to him by them. This is doubtless due to the fact that his history is recorded in the Bible; for this Book seems to be regarded by some Spiritualists much the same as Ingersoll's books are by Christians. I am merely stating the fact without intending to disparage the association, for it is a grand organization on a broad scientific basis—having for its mighty declaration, "There is no death," encouraging free thought and free speech, which are great strides on the road of progress, the length of which we cannot comprehend. EDGAR A. HALL.

Married by a Woman.

An event of perhaps more than ordinary local interest occurred in Kalamazoo, Mich., recently. It was the marriage of Miss Lena Bragg of Kalamazoo to Charles A. Burton of Chicago. The service was performed by a woman—Miss Carrie Julia Bartlett, pastor of the Unitarian church, a lady whose great gifts and culture, joined with a most charming personality, have made her widely admired and much talked of. The ceremony itself differed from any of those usually performed. Miss Bartlett is an accomplished elocutionist, and as the first step in the ceremony read a poem entitled "In Twos," by W. C. Gannet, descriptive of a happy married life. Following the poem a short address was made to the company assembled, beautifully worded and tastefully delivered, and then came the marriage ceremony proper, which also contained some original forms and language, but certainly lacked nothing of the formality and earnestness becoming such a service. It was Miss Bartlett's first effort in performing the marriage ceremony.—Washington Star, Jan. 16 1890.

Verily, "the sun do move"—and perhaps the evidence of the fact may be that the Rev. Miss Bartlett will introduce equal improvement in our ghastly and harrowing funeral services. At present the only funerals that show good taste and humaneness seem to be those conducted by two supposed incompatible classes, namely, to Spiritualists and so-called atheists or infidels—the former affirming and the latter declining to affirm life beyond the grave, yet each in their way robbing death of some of its terrors in the way they speak of the dead.—Ed. JOURNAL.

Election of Officers.

To the Editor of the Religio-Philosophical Journal.

The First Association of Spiritualists have elected the following officers for the ensuing term: President, M. Goettler; Vice Presidents, M. S. Beckwith, Jno. M. Collins, Chas. A. Mantz, Geo. E. Williams, Eno Lumsden and T. B. Wilson; Corresponding Secretary, A. H. Colton; Financial Secretary, C. L. Graessle: Treasurer, Richard Kirshaw. A committee was appointed to draft a constitution with a view to having the association incorporated. Our meetings are now held in Garrison Hall, corner Easton and Leonard avenues. Visitors, especially strangers in the city, are cordially invited to attend. Services at 3:00 and 7:30 P. M. each Sunday.

St. Louis, Mo. A. H. COLTON, Cor. Sec'y.

Private advices are to the effect that the outlook for the society is most flattering; the interest widening and deepening, and a higher grade of thought demanded from speakers than ever before. This is all encouraging.—Ed.

Howe on J. A. Bliss's Boycott.

To the Editor of the Religio-Philosophical Journal.

I see Mr. Milton Rathbun is one of the elect, who with Dr. Buchanan, Mrs. Hyzer, and W. W. Currier are barred out of the sanctuary of Bliss & Co., and doomed to starve under the reign of a spiritual boycott! That's too bad. Poor Rathbun! His wife being a fine medium, and himself in intimate rapport with a high order of spirits, and their home a paradise of Spirituality and sweet communion with heaven, how they must suffer under such a cruel ostracism! They may go to the theater and dime museum, and kill time with books, music, art and the delicacies of filial and paternal love so abundant in their charmed lives, but they can never be permitted to enter the areas of the "N. D. C. Axe" and gorge their souls with mystic mixtures fresh from the throne of the great boycott. Poor Mrs. Hyzer, who for 40 years has been in close communion with the spiritual world, and shared the truth and glory as few others have, must now take a back seat and let the Blissfull blizzard blow! Dr. Buchanan may lose his soul for want of the only spiritual nourishment which heaven will permit, sifted through the strainer of the only authorized bamboozler whose boycott is fatal and final. Let the Doctor hasten to join the Catholic church and secure the favor of heaven before this blight strikes in, or he's lost! L. C. HOWE.

Meadville, Pa.

Mediumship Priceless it Not Abused

To the Editor of the Religio-Philosophical Journal.

I am taking advantage of the opportunity afforded me as chairman of the "Spiritual Union" here, for the present month, to read articles from spiritual papers such as the RELIGIO-PHILOSOPHICAL JOURNAL, which are on the progressive plane. I think that such reading will not only benefit the people, but will assist in increasing the circulation of said papers.

I long to be of use on the public rostrum, and my dear spirit friends tell me I shall be; and as they are trusty and true my faith is strong and courage great, for according to the natural course of events many years lie before me, having only now attained the age of twenty-eight, and I realize there is ample time for their prediction to be fulfilled.

I have a darling little boy who passed to spirit life three years ago at the age of seven years. Every day since that time my vision has been gladdened by the sight of the little face and form, and clairvoyantly I hear him talk as plainly as before the separation of the spirit from the body. He brings flowers to me of such rare beauty and fragrance that Elysian fields seem opened to my view. Oh, priceless is mediumship when used for good and not abused for selfish, mercenary purposes. LENA BIBLE.

Grand Rapids, Mich.

A Passing Thought.

To the Editor of the Religio-Philosophical Journal.

As all energies and efforts in nature seem to combine to produce something higher and more perfect, all the lower conditions of animal life are consumed and utilized in producing them. When we come to mankind, the apex of animal development, we find there is more than a mere animal or physical being, that there is a spiritual nature also. And when the physical body has served its purpose and the transition, or so-called death, takes place after a long earth life experience, the best result has been accomplished. If cessation of life is premature, through sickness or accident, Nature's design has not been fully carried out. In the former case, the physical functions or senses become deadened or worn out, the spiritual senses become quickened; and in what we would call a death-bed scene the patient gradually loses consciousness to all physical surroundings and the spiritual senses gradually become quickened into spiritual consciousness until the transition or new birth is completed and a spiritual being is fully developed, seeing, and living, and conscious to all spiritual conditions in a spirit world which is the truer life of all organic conditions in Nature.

DUTTON MADDEN.

Schuylkill, Pa.

Knew Him.

I knew Daniel D. Home from his boyhood to his death. He was a great favorite with the family in which he lived. The lady was as fond of him as a mother is of her own child, such was the gentleness and integrity of his character. JOS. P. HAZARD.

Peacedale, R. I.

Mrs. A. Martin writes: The JOURNAL of Jan. 4 is full of first-class articles, all of which I enjoyed very much. Your editorial on the "Lamb and the Wolves" is excellent, and to the point. In the same line of thought is "Danger Signals," by Warren Chase. His opinion on such subjects is invaluable. Were the consequences not so serious it would be amusing to watch our liberty loving (?) Government as it trails at the heels of Romanism, or, submitting gently, is led by the ear, licking the hand that pulled it, in any and all directions advantageous to its master.

Shall those who love home, country and mental freedom sit quietly by while all they prize is slowly but surely being wrested from them? or, shall they with heart and soul strive to arouse the heads of Government who idly dream while the fuse is being laid for their utter destruction? It seems, indeed, time that all were on the alert.

I hope your good work in the Well's affair will have a salutary effect on frauds. I know a trick common to several mediums of your city, but as you have shown them up in other matters, it would be no use, probably, to call attention further.

James C orkery of South Amboy, New Jersey, writes: I have perused your paper with much care, and I can say, in truth, that although I am not a slave to spook-worship, I am in complete harmony with the spirit of your publication. I am a Spiritualist in the same sense that Milton, Dante, Mohammed, Homer and all the heroes and sages of the world were. I firmly believe in the existence and controlling influence of intelligent powers invisible and superhuman. Your paper, I can say without flattery, strikes the chords of progress on a higher plane and approaches more nearly to the realization of my ideal of enlightened journalistic aspirations than any of the kind I have yet examined. It is in short a RELIGIO-PHILOSOPHICAL JOURNAL in identity as well as in name.

Andrew J. Graham of New York writes: "Scientific Religion" expresses just what the world should have by this time. The JOURNAL for Jan. 11 was a very good one. There is much truth in "The Brotherhood of Man," as therein presented. Most certainly, man's combativeness and destructiveness were given him, not only to aid in combating with material conditions, but in protecting his rights against even a misguided brother. These faculties are useful in aiding the poor and feeble. So each faculty implies a rightful field of exercise; and as men are likely to differ in judgment, and conflicts naturally result, we must reason that conflicts, even, subserve a purpose in society. Not that it is not the duty of each individual to make a careful exercise of his judgment in deciding what is right in his own conduct. This is an obligation.

D. B. Edwards writes: I congratulate you on your heroic fight with charlatanry. Every such victory as yours over the Wells-Newton conspiracy ought to cause every truth-loving Spiritualist to rejoice. It lifts the veil which often hides from sight the glory of our beautiful philosophy. In this struggle for the right, you are working out a grand prelude for the organization and uplifting of all true men and women into the Church of the Spirit which I trust will ultimately bring all mankind to recognize the Fatherhood of God and the universal brotherhood of man.

Wm. Z Hatcher writes: To say I am pleased with the RELIGIO-PHILOSOPHICAL JOURNAL gives but a faint idea of my appreciation of it. With your management, every issue brings more of truth and much that is made manifest for a higher development for the human family. Grand moral and scientific subjects are made plain and comprehensive to the inquiring mind. So long as you do right you must succeed, in the end, as you did in the Wells cases, for which I congratulate you. I have no other and know no better encouragement than to send you my yearly subscription in advance.

W. R. Rightor writes: The organization movement, so wisely formulated by the JOURNAL, is timely, and the Church of the Spirit (as I see it) has had no better exemplification than that so concisely and lucidly given in the JOURNAL of the 18th inst., styled "A Modern Church," by Rev. A. N. Alcott of Elgin, Ill.

Lena Kleppish of Washington, D. C., writes: I read your paper with great interest and admire your splendid editorials and the entire way in which you conduct the JOURNAL and I wish and pray for your grand success in the undertaking of organization.

L. Agnes Moulton of Leadville, Col., writes: I paid $60 for the lectures comprising the work entitled "Light of Egypt" before they were printed and think it was money well invested. I think the book should be read on both continents.

D. P. Myers of Sonoma county, Cal., in renewing his subscription, writes: Organization meets my approval. I have read the pros and cons as voiced in your paper and think the latter listen to their fears rather than their judgment.

Mrs. Abigail Z. L. O'Farrel writes: I am anxiously waiting to join our new Church of the Spirit; want to belong to it in this life and the life to come.

Notes and Extracts on Miscellaneous Subjects.

Iowa ranks first in hogs.
Utah ranks third in silver.
Missouri ranks first in mules.
Colorado ranks first in silver.
Arizona ranks second in silver.
Delaware is way up in peaches.
Virginia ranks first in peanuts.
Maryland ranks fourth in coal.
Indiana ranks second in wheat.
Connecticut ranks first in clocks.
Alabama ranks fourth in cotton.
Nevada ranks second in gold.
Wisconsin ranks second in hops.
Vermont ranks fourth in copper.
Mississippi ranks second in cotton.
Tennessee ranks second in peanuts.
Texas ranks first in cattle and cotton.
Idaho ranks sixth in gold and silver.
Montana ranks fifth in silver and gold.
Oregon takes the palm in cattle raising.
Dakota is the finest wheat-growing state.
Florida ranks third in sugar and molasses.
South Carolina ranks first in phosphates.
West Virginia ranks fifth in salt and coal.
Kansas ranks fifth in cattle, corn, and rye.
Minnesota ranks fourth in wheat and barley.
Louisiana ranks first in sugar and molasses.
New Mexico's grazing facilities can't be beaten.
Michigan ranks first in copper, lumber, and salt.
North Carolina ranks first in tar and turpentine.
Georgia ranks second in rice and sweet potatoes.
Ohio ranks first in agricultural implements and wool.
New Hampshire ranks third in the manufacture of cotton goods.
New Jersey ranks first in fertilizing marl, zinc and silk goods.
Nebraska has abundant crops of rye, buckwheat, barley, flax, and hemp.
Pennsylvania ranks first in rye, iron and steel, petroleum, and coal.
California ranks first in barley, grape culture, sheep, gold, and quicksilver.
Rhode Island, in proportion to its size, outranks all other states in value of manufactures.
Maine ranks first in ship building, slate and granite quarries, lumbering, and fishing.
Massachusetts ranks first in cotton, woolen, and worsted goods, and in cod and mackerel fisheries.
Illinois ranks first in corn, wheat, oats, meat packing, inmber traffic, malt and distilled liquors, and miles of railway.
Kentucky ranks first in tobacco, and has a world-wide reputation for thoroughbred horses and cattle—likewise beautiful women.
New York ranks first in value of manufactures, soap, printing and publishing, hops, hay, potatoes, buckwheat, and milch cows.

The sustaining power of the Forth bridge may be imagined from the statement that each cantilever would sustain six of the greatest ironclads.

Dona Isidor Cansino, a Catholic lady who lives in Valparaiso, is said to be one of the richest women in the world. She has a fortune of £40,000,000.

Ladies seldom arise in Spain to receive a male visitor, and they rarely accompany him to the door. A gentleman does not offer to shake a Spanish lady's hand.

A machine that cuts match sticks makes 10,000,000 a day. They are arranged over a vat, and have the heads put on at the rate of 8,000,000 per day by one man.

Bunyan's "Pilgrim's Progress" has been done into the Chinese dialect of Amboy; this is the eighty-third language or distinctive dialect in which it has appeared.

The total length of the streets, avenues, boulevards, bridges, quays and thoroughfares of Paris generally is set down at about 600 miles, of which nearly 200 are planted with trees.

It is not living that costs so much in going through the world. It costs the people of the United States $225,000,000 annually to get born, $300,000,000 to get married and $75,000,000 to get buried.

The rise of the price of ivory may be described by the statement that the great cutlery firm in Sheffield, Rogers and Sons, used to pay £600 a ton, but they have lately paid £1,230 and in some special cases as high as £2,000.

The Norwegians are said to be the longest lived people in the world. Official statistics show that the average duration of life in Norway is 48.33 for the men, 51.30 for the women and 49.77 for both sexes. The duration of life has increased of late years.

A recent remark of Bishop Huntington, that sincerity should prevail in every social relation, has led to the following incident in London: A gentleman making a call was answered by the servant: "Lady —— is in, but not at home to any one to-day, sir."

English as she is advertised in a Japanese paper: "This teeth powder is not common thing, as be selled in the world, it is powerful to hold the health of teeth, and recover the teeth from its sick. If you only examine should find that it never tell a lie."

The largest tunnel in the world is that of St. Gothard, on the line of railroad between Lucerne and Milan. The summit of the tunnel is 990 feet beneath the surface at Audermatt and 6,600 feet beneath the peak of Kasterborn, of the St. Gothard group.

It is a popular fallacy that mirrors attract lightning, and should be covered or turned to the wall during a thunderstorm. This is a pure illusion, arising from the fact that mirrors reflect the lightning flash, and thus add to the terror and apparent danger of the storm.

It is said that the first thing that the new government of Brazil did was to send a telegram to Rothschilds asking for their continued financial support, and the reply received was favorable and undoubtedly did much toward solidifying the new government.

A Greek paper reports that a number of coffers containing 80,000 gold and silver Spanish pieces of the year 1666 have been hauled out of the sea near the island of Andros. Six bronze cannon were also found, and it is thought the articles came from the wreck of a Spanish war vessel.

Tolstoi receives his guests in the true apostolic fashion, acting as their servant and attending to their wants himself, nor does he stop repairing the boots of the beggar folks of the neighborhood while discussing the sterner problems of life with cabinet ministers and cardinals.

A Parisian architect, proud of his magnetic powers, sent the bonne amie of one of his friends to sleep the other day and could not arouse her. Two hours' hard work by a chemist were necessary to bring her to consciousness, and then the amateur mesmerizer and his friends found themselves in custody.

While the sealing industry of Alaska holds a prominent place in public attention, and gold mining in southeastern Alaska and at Unga Island to the westward is inviting capital for gradual and certain development, the coal deposits in the vicinity of Cook's Inlet and at other points west of Sitka are rapidly coming to the front. Experts pronounce the coal of good quality and the beds extensive.

The rapid decrease in the number of kangaroos is beginning to attract the attention of scientific societies in Australia. From the collective reports of the various stock inspectors it was estimated that in 1887 there were 1,881,510 kangaroos. In 1888 the number fell to 1,170,380, a decrease of 711,130. The chief obstacle to the adoption of measures for the effectual protection of the kangaroo is his vigorous appetite. One full grown kangaroo eats as much grass as six sheep.

At Windsor, Ont., there is a Roman Catholic school under the control of the public school trustees, several of whom are Roman Catholics. The board proposed to fill a vacancy in the teaching staff by appointing a certified lady teacher of the Catholic faith. The Roman Catholic members demanded the appointment of a nun instead. The nuns have no certificates, so the majority would not agree to the demand. This is in accordance with the requirements of the school law, but the Catholics are much disturbed by the action of the trustees, and there is likely to be trouble.

For the Religio-Philosophical Journal.

"SHE IS NOT DEAD."

D. H. JENNINGS.

A sad and cruel message
Was brought to me, to-day,
It fills my heart with sorrow
And drives all joy away.
The postman brought the letter,
With weeping eyes I read,
"Dear mother passed away, to-night,"
But lo! she is not dead.

She's gone from out our knowledge
But to a brighter shore.
To dwell for aye with angels bright
Where sorrow is no more.
I see her sweet face ever
And hear her gentle tread,
I feel her presence ever near,
I know she is not dead.

To-night there came a vision
Of one I know so well,
I felt her soft and soothing touch
As on my brow it fell.
There came a voice to me
And these the words it said:
"Weep not for me, my dearest child
For lo! I am not dead."

Denver, Colo.

The Cause in St. Louis.

To the Editor of the Religio-Philosophical Journal:

A large and intelligent audience in Garrison Hall, on the 12th ult., listened to an eloquent discourse by Dr. James De Buchananne to which profound attention was given. He said, "Fifty years ago the scientist or scholar who assailed the authority of the so-called word of God, did so at the risk of his reputation. He was denounced as a scoffer, unbeliever, child of evil. In fifty years the despised spiritual philosophy has reached a status which shows how rapidly the race has been educated, and the breaking loose from the old theological platform proves that the world moves. There have been great changes; geology has accomplished wonders; fossils and skeleton-remains have been discovered in excavations and scientific researches among remains of ancient civilization have been made that prove an existence for the race not of 5,000 or 6,000 years, but of hundreds of thousands, perhaps millions of years—indisputable facts that drive old theological teachings to the wall. There must have been some prime moving intelligence, some wise infinite spirit pervading the universe—call it God, nature, what you will—not a local heaven nor a local throne upon which sits a personal God—the fable that our childish faith accepted. Thinking minds have been led to an investigation of this faith without reason, and reached the conclusion that God cannot be omniscient and omnipresent, everywhere at the same moment and still be a personal, individual God. "God created man in the beginning in oneness with the Deity, and in his own image." When we consider that the great mass of humanity is far below the divine standard we reject a theory at variance with the reason of the race.

The forty or fifty years of your life here are but as an atom in the evolution of one planet. All changes of nature's development are one chain connecting all from the first great cause. . . There is in everything a certain amount of that vitalizing spirit which makes it impossible for us to accept the theory of the theologians. The philosophy of Spiritualism—if we follow it—so simple in its beginnings, so reasonable in its deductions—reach higher; its phenomena prove facts, but it is childish to rest on phenomena alone, grand and beautiful as they are in their place. Spiritualism teaches more than this; it teaches man to think and reason, and in place of the blind faith of the orthodox schools it presents you with facts—indisputable proof—of the soul's immortality, and a conscious existence beyond the grave. Shall we be so egotistical as to say that we have reached the highest development? or that this earth is the only one that has been developed? Is it not possible that our present condition here, as spirit entities, is but a step from some other planet, that we have had another existence in some other planet? Would it not be presumption in us to affirm that we have reached the highest development that can be attained? There are still unexplored fields of knowledge to engage the noblest efforts of the onward progressing spirit; still rich spiritual fruits to be gathered on celestial heights, that shall reward the faithful and satisfy the spiritual hunger of the earnest, longing soul."

Dr. De Buchananne has been with the St. Louis Association during the month of January and will continue through February, where his earnest efforts in the local field promise grand results. The Doctor is already a great favorite and his many social and genial qualities have endeared him to our people. His grand and beautiful utterances, always tempered with kindness and charity, have awakened a stirring interest among a church-bound class of people who otherwise, perhaps, would not have given a thought to the investigation of the grand truths of the spiritual philosophy.

JESSIE W. LEE.

When troubled with a cough or cold use Dr. Bull's Cough Syrup. Price 25 cents.

Salvation Oil will do rheumatism more good than any high priced liniments. 25 cts.

Capitalists and Small Investors read "War" Robertson's advertisement in this paper.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

Consumption Surely Cured.

To the Editor:—

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,

T. A. SLOCUM, M. C., 181 Pearl St., New York

Beecham's Pills cure bilious and nervous ills.

The Light of Egypt is creating much interest and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, $5.00.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summerland; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

For the Religio Philosophical Journal.

BLIND.

"Away!" cried narrow sect, "the man hath sinned,
And gates of heaven are shut to him for aye!"
An angel heard the travesty on love,
And showed beyond the gates his soul redeemed.
—Callie Bonney Marble.

WIRE, FIRE, IRE.

I'm an irresponsible copper wire,
A worker of death and havoc dire;
I'm strung aloft along roof and spire,
A public-defying electric wire.
"Why are you allowed to exist?" you inquire,
Because I'm the pet of the "Expert" liar,
And those that own me do not desire
To bury their pet, the death dealing wire.
I swing in the air and laugh at the ire
Of the growling public who don't admire
The saucy, snaky, electric destroyer.
Ho! ho! I laugh as I start the fire;
Ha! ha! I shriek as the flaming pyre
To your precious homes leaps nigher and nigher.
Oh! my coppery soul has a golden tire
To defend its love, the electric wire,
To stifle the voice of the public crier
And scoff at the grief of the striken sire.
Yes! havoc and death and ruins and fire
Are hid in the tall pole's stringy attire.
Bury children and home if you so desire
But please don't bother the electric wire.
—Lowell Mail.

A Missionary's Anecdote.

A returned Chinese missionary relates the following anecdote, showing the caution of the Chinese. He says: "During one of our examinations for candidates for baptism at Ngukang I observed that one woman and some three or four young people had the same surname. This circumstance led to the following conversation between myself and one of the young men:

'I observe you all have the same surname; are you members of the same family?' I inquired.

'Yes,' one replied; this is my mother, and these are my brothers.'

'Where is your father?' I continued.

'He is at home, attending to his business.'

'Does he approve of your embracing Christianity?'

'Yes, he is entirely willing.'

'Why does not your father himself become a Christian?'

'He said it would not do for all the family to embrace Christianity.'

'And why,' I asked, with some curiosity, 'does he think so?'

'He says that if we all become Christians our heathen neighbors will take advantage of that circumstance to impose upon us.'

'How will they do that?'

'Christians are not allowed to swear or fight; and father says that, when our wicked neighbors ascertain that we have embraced Christianity, they will proceed at once to curse us and maltreat us. Hence father says to us, "You may all become Christians, but I must remain a heathen, so as to retaliate on our bad neighbors. You can go to the meeting and worship, but I must stay at home to do the swearing and fighting for the family!"'"—Oldham Chronicle.

A Wonderful Clock.

Pittston special to Philadelphia *Inquirer:* Thomas Fitzsimmons, a young man 23 years of age and the son of a humble mine laborer who lives at Cork Lane, a suburb of this place, is the inventor and builder of a wonderful clock, which is now nearly complete.

This wonderful piece of mechanism stands 12 feet high, is 7 feet wide, and 3 deep. It has eight dials. No. 1 shows the ordinary clock face, with minute hand; No. 2 a series of figures, which tell the number of minutes, and No. 3 the number of minutes which have passed since the opening of the year. No. 4 tells the number of days which have passed in the year; No. 5 is a split-second dial; No. 6 gives the time of the meridian—forenoon or afternoon—and also the hour of the day by the 24-hour system; No. 7 tells the number of days which have passed in the month, and No. 8 the day of the week.

It also has a complicated automatic railway system, an arrangement which shows the seasons of the year, and a representation of twelve periods in the life of man. The builder of this great mechanical work has never had an opportunity of studying the business of clockmaking, and has not even had the advantages to be gained by an education. He has spent four years at the work.

A peculiarity about the blind is that there is seldom one of them who smokes. Soldiers and sailors accustomed to smoking, and who have lost their sight in action, continue to smoke for a short while, but soon give up the habit. They say that it gives them no pleasure when they cannot see the smoke, and some have said that they cannot taste the smoke unless they see it.

The True Way To Reach Boils

TO CURE Eczema, Pimples, and Eruptive Diseases of all kinds is to purify the blood with **Ayer's Sarsaparilla.** Until the blood is cleansed, there can be no permanent relief from these troubles.

"Four years ago I was severely afflicted with salt-rheum, the itching being so incessant as to seriously interfere with sleep. Painful scrofulous sores appeared on my neck and the upper part of my arms, and from there the humor went to my eyes. My appetite being poor, my health rapidly failed. I began to take Ayer's Sarsaparilla, and before I had finished ten bottles I regained my appetite, improved greatly in strength, and was permanently cured of the salt-rheum and scrofula. I consider that what I spent for this medicine was well invested. The Sarsaparilla has indeed done me incalculable good."—Mrs. Caroline A. Garland, Deerfield, N. H., (formerly of Lowell, Mass.).

"My little niece was afflicted with a severe cutaneous disease, which broke out at intervals and resisted treatment. At last, we tried Ayer's Sarsaparilla. This acted like magic. She is now entirely cured and has been in perfect health for several months."—Margaret Peyston, Clarendon, Ark.

"For a long time I was afflicted with salt-rheum, and could find nothing to relieve me. A friend recommended

Ayer's Sarsaparilla,

saparilla, and after taking four bottles I was cured."—Edwin R. Tombs, Ogemaw Springs, Mich.

Made by Dr. J. C. Ayer & Co., Lowell, Mass.

And Carbuncles, take **Ayer's Sarsaparilla.** No other medicine produces such immediate and salutary results.



C. K. Murray, of Charlottesville, Va., was almost literally covered with boils and carbuncles. These all disappeared as the result of using only three bottles of Ayer's Sarsaparilla. This proves that the true way to reach these troubles is through the blood. "It is now over six years," writes Mr. Murray, "since I took Ayer's Sarsaparilla, and I have not had a pimple, nor boil, nor a sign of one in all that time."

"Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. Another effect of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Holly Springs, Texas.

"I had a number of carbuncles on my neck and back, with swellings in my armpits, and was tormented with pain almost beyond endurance. All means of relief to which I resorted failed until I began to take Ayer's Sar-

saparilla,

one bottle of which medicine restored me to health."—S. Carter, Nashville, Tennessee.

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PROGRESSIVE! AGGRESSIVE!

ADDRESS

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CHICAGO.

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We hear that some woman said of Pearline—"it's the greatest thing I ever saw for easy washing and cleaning, in fact it does so much I'm afraid of it." She recalls the old saying, "too good to be true."

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How absurd to suppose that any sane man would risk a fortune in advertising an article which would not stand the most severe (and women are critical) tests.

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Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous.
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SALESMEN WANTED AT ONCE.—A few good men to sell our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Liberal salary paid. Permanent position. Money advanced for wages, advertising, etc. For full terms address, Centennial Mfg. Co., Chicago, Ill., or Cincinnati, O.

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Pueblo, Colorado, is a city of 30,000 to 35,000 population; has Steel Works, Rail Mills, Iron and Lead Pipe Works, Smelters, Copper Reduction Works, Foundries, Machine Shops, Nail Mills, Wire Works, and other factories sufficient to justify a population of 100,000. Five new factories have located since April 15, 1889. Monthly pay roll of factory employees over $250,000 which will probably increase to $500,000 a month within two years. Population increase during last year, 40 per cent. Over four millions of dollars spent in 1889 in magnificent buildings and other improvements. Eleven Railways, with more coming. One of the finest and mildest winter climates on the continent. Resources are Coal, Iron, Silver, Gold, Petroleum, Copper, Zinc, Lead, Fire-clay and Building Stone, all in almost inexhaustible quantities; also the commercial center of three million acres of magnificent farming land. It is a down hill pull on the Railroads to Pueblo from all parts of the State. Its present growth is unprecedented.

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Real Estate in Pueblo is cheaper than in any city of its size and importance in America. Increase in values have not kept pace with the improvements and increase in population. A new Mineral Palace to cost $250,000 and the most gigantic excursion scheme ever conceived, will, during the present Fall and Winter, bring thousands of people to Pueblo, and millions of dollars will be made by those with real estate holdings in Pueblo. We offer a few exceptional investments, some of which are following;

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One acre lots in Reservoir Heights, one mile from Manhattan Park, at $100 per lot.

Eighty acres a little north of Manhattan Park at $150 per acre.

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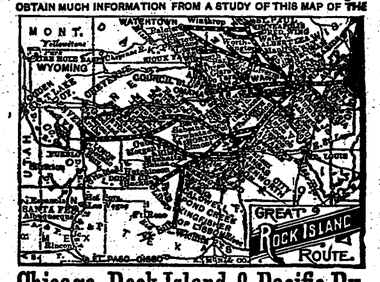
Also lots and blocks in Manhattan Park, in size x125 feet, at the following prices: For whole blocks, $1,500. For half blocks, $750. There are forty-six lots in a block. In smaller quantities, $40 per lot. No less than five lots will be sold, entitling purchaser to one corner without extra cost. The terms are one-third cash and the balance in one and two years, equal payments, at seven per cent. interest per annum. This is one of the most delightful locations in Pueblo. Distant from the center twenty minutes by the proposed motor line. There are many fine improvements under construction close. One improvement being a costly hotel.

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We have sold $600,000 worth of Pueblo property, mostly to non-residents, during the last year, all of whom have made money, and we have not during that time sold anything with more certainty of profit than this addition. We will be pleased to give you more detailed information upon application either in person or by mail. We refer to the First National Bank and the Stockgrowers' National Bank, both of Pueblo, Colo., or Lord & Thomas, Chicago, Ill., or the Chamberlain Investment Company, Denver, Colo. Visits and correspondence invited.

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CHICAGO, ILL.

Wells vs. Bundy.

Supreme Court of New York.

ACTION FOR LIBEL.

Damages Claimed $20,000

ELIZA A. WELLS, Plaintiff,
vs.
JNO. C. BUNDY, Defendant.

Case Dismissed at Plaintiff's Costs with an Allowance of $200 to Defendant.

The offense charged was the publication of the following:

"If necessary we can prove in the courts of New York City that Mrs. Wells is a vile swindler, and has been for years using trick Cabinets and confederates."

Plaintiff's cause championed by H. J. Newton. Case called for trial December 8d, 1889, in a court of Plaintiff's selection. With a jury in the box, the Judge on the bench and the Defendant present, ready and anxious to keep his word, Mr. Newton backs down and refuses to allow the case to go to trial, which course is considered by able lawyers as

AN OPEN CONFESSION OF GUILT.

In Pamphlet Form.

Brief History of the Career

—OF—

ELIZA ANN WELLS

As an alleged Materializing Medium, together with Plaintiff's Bill of Complaint and Defendant's Amended Answer, the Questions of her lawyer to the Jury, Argument with the Court, Rulings of the Court, Action of Defendant's Counsel and Dismissal of the Case.

The Editor of the JOURNAL asks no favors of the Spiritualist public in considering this or any other case; he only asks that people shall inform themselves correctly before entering opinions either in print or otherwise. For this purpose and for public convenience, and to show the dangerous menace such tricksters and their fanatical dupes are to the welfare of the community in general and Spiritualism in particular he publishes this pamphlet.

Single copies, 5 cents. Ten copies to one address, 25 cents. One Hundred copies to one address, $2.00.

Religio-Philosophical Publishing House,
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OR
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(Continued from First Page.)

our fellow-men, and we become thereby children of God. Then altars, sacrifices, churches, rituals, books,—all these things are put down in their proper place as ministers and servants. They are good, if they help men to love and serve; they are mischief, if they hinder love and service; they are useless, if they accomplish no end in this direction. When we have become thus one with God, then we can smile at chance and change of fate; for God is with us everywhere—in the brightness of the light and in the dark, for the shadow is a part of his light; with us in prosperity and happiness; with us in adversity, for the floods of trouble can only sweep us to his feet; with us in life; with us in death, for death itself is only the shadow of life. And so, as we become partakers of his nature, we become kings over all things.

Free Thought.

For the Religio-Philosophical Journal.

The Second Coming of Christ.

For the purpose which the writer has in view it is not necessary to state any personal belief whether such a man ever existed at all or not; but for an opportunity of expressing a few thoughts the present teachings of so-called Christianity may be accepted.

Such being the case the question naturally arises, "By what sign shall ye know him?" In referring back to the written history of the man upon whose mortal life Christianity presumes to be founded; noting that his birth was so obscure that a miracle had to be twisted from Chaldean astronomical knowledge to account for his endowment of power; that the history of the Jews—the only race on earth whose prophets foretold the coming of a Messiah—had to be perverted to fit the supposed case, and the fact entirely rejected by the very people who were taught to expect such an one; that his associates, as recorded, were not those who would at any time in the history of any nation be considered as a good moral average in society; that he certainly would not now be recognized by any church in Christendom should he really come and desire to hold forth in any one of its organized churches from those of the Roman Catholic to the most liberal that is known, if he were to associate with similar companions as in the days of old, and was ushered into the world in the obscure way stated.

Again, there does not appear to be any real certainty in Christian records that there ever was such a man, until the early part of the fourth century, when the needs of the conscience-stricken murderer, Constantine, caused him to turn from the so-called Pagan priesthood and teachings which could promise him no relief, to another class who seemed to be ready to promise anything and everything in order to gain temporal power. Under the auspices of this Roman emperor a council was called, and apparently all that would answer the purpose from written and traditional sources was compiled into a manual, endorsed by Constantine as revealed history, or the word of God as it referred to an only begotten son. The rest of the records were burned that there might be no going behind the returns. So, in the light of the past, how is this man to be known in the future should he come, seems to me to be a pertinent question to ask those who talk so glibly of a second coming.

It is the continual repetition of this assertion by some eloquent expounder of Christianity that sets me to thinking and inquiring. Is there really any cause for such an assertion? Whence does the impulse come to prophesy such a possibility? Wherein is there any probable germ of truth in such a prophecy?

To get at this we will have to turn from the records of the Christian church and search in another and perhaps analogous line of history, or rather several histories.

In thus endeavoring to take the several records of humanity as a whole, we find that during the last—say 2,000 years, there have appeared reformers whose mortal organizations were endowed with certain characteristics, that were recognized by their immediate associates in some form, and who did lay the foundation, by their teachings and acts, for the erection of a new positive religion in after generations, though this may have been—must have been—the farthest from the thought of the man during his time of mortal life. Further, we see that such men come in varying cycles of time, and come, too, at a time needed by the evolutional progress of humanity. This is all the light history seems to be able to give us; it records nothing by which the man can be known, can be recognized, and his teachings universally and peacefully accepted. From this—which is so barren—we have but one other possible avenue of inquiry open; and while it was at one time the very basis of what has grown to be Christianity, it is now rejected by so-called Christians as fully as the Jews reject the Christian Messiah, and with not half so good reasons.

It is only through the knowledge attained in connection with so-called modern Spiritism that there is any plausible solution of the oft-repeated assertion made by clergymen, that Christ is to come again. As Spiritism teaches and proves that every human being is endowed with individual immortality, and that it is possible for the spirits of men to make themselves known to those in mortal life, and that they do, under proper and at the same time most varied methods, all of which are controlled by natural laws, and which one day will form a part of the teachings of natural science in our universities and common schools.

Out of this we can truly say that if such a man as Christ was ever born, he passed into the conditions of spirit life the same as any other mortal, and is subject to the natural laws of that condition of life. So in the writer's acquaintance with spirits as a medium, he is very well satisfied that he does have some acquaintance with one whose work on earth was the foundation of some of the biblical statements, but who traveled through earth life under a very different name than Jesus Christ. So, also, is he absolutely certain, that he has met the spirit of Constantine, and up to a certain date, a more treacherous scoundrel, with all the ambitions of his earthly career intensified in the conditions of spirit life, and the power and ability to use knowledge for selfish ends, has not passed out of mortal life for the last sixteen centuries. The last nineteen centuries have seen three at least of these teachers, who made the initial step of reforms that were recognized and accepted by succeeding generations of men. And now, well informed spirits assert that the day has come for the fourth. Some assert that he is already born, and arrived at the age of manhood. Others of rare intelligence are seeking high and low for this man; some, that they may co-operate with the spirit band that surrounds him, others that they may oppose every step of progress planned, that their own selfish ends may not be thwarted.

Some five years ago the spirit of William Penn, through a medium, said to the writer, "We have power enough at hand to move a world, but when these things come to pass, many, many will go insane." What are these things that are to come to pass? Merely this. All church organizations only exist upon the plea that they teach mankind the truths regarding an eternal life, and this, in this day, they wholly fail to do. So now the day and the hour is at hand when the "war is to be carried into Africa." There is a well organized plan in spirit life, for spirits to take possession of all churches, and this thing will surely come to pass. But that such an act may be of as little harm and of the utmost good, knowledge of a future life is being pushed forward in all forms.

The last ten years our romance writers are full of it; societies for the study of occultism, of psychic force, Christian science, abound on every hand and all forms of covers presented for what after all is modern Spiritism pure and simple. All of this is the preparatory work pushed on from the spirit side through those who are inspirational, or have other forms of mediumistic gifts; and every human being in mortal life, is in some way used by spirits.

Consequently, as a gifted speaker appears in the pulpit, and eloquently asserts the fact of the second coming of Christ, he is merely voicing the inspiration given by some spirit who can thus reach him, but expressing the thought given according to the analogy naturally arising from his individual education and present environment. In his inspirational mood he can only see that this exaltation of prophecy given him, means the coming of Christ, when as a matter of fact it really means the going of all that pertains to the so-called Christianity of to-day.

But the prayer of all good men will be that when the hour does come, it will mean in truth, "Peace on earth and good will among men."

JUAN DE AMIGOS.

A New Psychical Organization.

To the Editor of the Religio-Philosophical Journal.

The Brooklyn Psychical Research Society was successfully organized at the commencement of the new year, and now holds its regular weekly meetings every Monday evening, at 8 o'clock, in the spacious parlors of Mr. and Mrs. Haslam's elegant home, 470 Willoughby avenue, (near Nostrand). All matters relating to occult science and psychical phenomena are intelligently discussed, and every member, in rotation, expresses his or her best thought upon the special subject under consideration, giving also their personal experiences in that particular line of investigation.

The intention of the founders of this Society is to make it one of the foremost bodies in North America for thoroughness in psychical research, inspired by an earnest desire to discover "the truth, the whole truth and nothing but the truth." We shall study conscientiously and persistently in the extensive domain of psychic science, seeking to find out the spiritual laws governing all psychical manifestations and the modes of their operation both in the realms of matter as well as of mind. All sciences in any wise related to psychic science will be laid under contribution to assist us in our researches into the all-embracing science of spirit; of soul; of life; of finite and infinite being. Every advantage will also be taken in profiting by the discoveries of all other kindred societies in every country, and fraternal relations will be established with every association in the world that is pursuing the same methods of investigation as our body. This will of course include all societies of Spiritualists, and will embrace within its scope of research all the psychical and mental phenomena of modern Spiritualism, as well as the marvelous psychical or spiritual demonstrations of both ancient and modern times.

Perhaps a brief mention of some of the subjects that have already been discussed will be of interest to many. These are as follows: "Has man an astral or spirit-body which survives the death of the physical body, and if so, what proof is there of it?

"The astral or spirit-body of mortals; its power and modes of manifestation on the earth-plane,—also in spirit-spheres."

"The human soul, its faculties, powers, and capabilities of infinite unfoldment through endless stages of progression."

"Mental phenomena of varying phases."

"Prophecy, intuition, inspiration."

Very great interest is constantly manifested by the members in the discussion of all the subjects presented for consideration, while exceedingly interesting and valuable incidents in the experience of each are duly related in elucidation thereof. It is proposed, as soon as may be practicable, to have these incidents of experience collated in their special groups, and published in pamphlet form for the benefit of all students of occultism and spiritual phenomena. There is not the least doubt whatever that this society will prove an important factor in introducing a knowledge of the spiritual forces by which remarkable psychical demonstrations are made, together with occult or spiritual laws governing the same, to the world of scientific explorers as well as many other educated and liberal minded men and women in all professions, who are at present unaware of the value of these interesting manifestations of occult forces to the lovers of all progressive thought and ideas. The two mottoes of the society are, "Prove all things; hold fast to that which is good." "The Truth against the World."

DR. JOHN C. WYMAN,
Cor. Sec'y, B. P. R. S.
39 Bond Street, Brooklyn, N. Y.

Frog farming is the latest industry to be sprung upon an unsuspecting and innocent world, and promises to be of no mean importance. We do not know that frog raising is an unheard of thing on the eastern continent, but we are quite sure that the only batrachian ranch in the United States is situated in Menasha, Wisconsin. The idea of eating frogs' hind legs was laughed at twenty-five years ago or more as a French eccentricity; but a growing fondness for the delicacy among American epicures has created such a demand for them that the swamps and mud-holes no longer give a sufficient supply, and it remained for a lucky head in Menasha to conceive the idea of raising the reptile for the market. The owner of the farm has stocked it with 2,000 females, each one of which he expects will produce from 600 to 1,000 eggs at one laying, or at least they are capable of doing so. Having made himself somewhat familiar with the peculiarities and habits of the frog world he furnishes some interesting statistics for the public to smile over. He says that in ninety-one days the eggs hatch. The thirty-ninth day the little animals begin to have motion. In a few days more they assume the tadpole form. When ninety-two days old, two small feet are seen beginning to sprout near the tail and the head appears to be separate from the body. In five days after this they refuse all vegetable food and soon thereafter the animal assumes a perfect form. Now, should the enterprising frog-farmer's 2,000 female batrachia produce 600 eggs apiece, the lowest number he says they are capable of, he would have 1,200,000 eggs. But he, doubtless, counts upon a great many vicissitudes, for next spring he estimates that his crop of amphibia will be 25,000. Now, like the foolish milkmaid in the fable, he has counted his chickens, or rather frogs, before they are hatched, but has put his number low. They are worth 25 cents per dozen, he says, and if there shall be no mistake about it, his year's harvest will bring him in quite a snug little sum of money as any one may see by a little figuring.

The other evening I dropped in at the rooms of the Theosophical Society, on Lexington Avenue, above Twenty-seventh Street, and heard an essay read in which the astounding statement was made that man was capable of reaching so high a degree of consciousness as finally to perceive that the universe is non-existent! What then becomes of the consciousness that perceives that nonexistence? For consciousness is a part of the universe, and if the universe does not exist there is not much room for consciousness. This reminds me of that lucid injunction in *Light on the Path*, wherein we are told to hold fast to that which does not exist! Some allowance might be made for obscurity, if we were not told, on the title-page, that the book is intended for the "instruction of those ignorant of Eastern wisdom." Eastern "wisdom," indeed! If the light on the path be darkness, how great is that darkness!—Home Journal.

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The following is an abstract of its index and will indicate the character and scope of its information:

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VOL. XLVII. CHICAGO, FEBRUARY 15, 1890. No. 26

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

WARREN F. EVANS.

ROBERT ALLEN CAMPBELL.

"Doctor Evans is dead," said a friend to me the other day.

"There must be some mistake," I replied.

"O, no; no mistake at all. I have just heard the news from one who has the information direct, from Mrs. Evans herself."

"Ah! Now I know you are mistaken; for dear, good, sensible and loving Mrs. Evans is too wise a woman, and too truly an intelligent disciple, and too worthy a co-operative worker with her beloved husband in his life of teaching and healing, to ever think of him—much less speak of him—as dead."

Doctor Evans has simply repeated once again what he has several times done before—changed the place of his residence, and somewhat modified the method and scope of his life and work. He moved out of an old tenement into a new one when he took up his residence at Salisbury. He has simply removed thence into a new field of work where he is more needed. He is a teacher of truth, and in that office he has done most excellent service in his old parish; but his superior abilties fitted him for the call, which he has received and accepted, to a broader field of higher work and greater usefulness. He has moved out of his tenement of the flesh in which we knew him; and in which, and through which, he so often—and so successfully—operated, when he enlightened his disciples or healed his patients.

And yet it would be much more in accordance with his own views of the matter, to say that he has simply withdrawn his physical appearance from his old home in Salisbury; and that such absence of the body does not mean any absence of his real individuality; for surely his own theory—and who of his intelligent and worthy disciples will question the validity of his theory—is that the physical departure does not mean the departure of the spirit from its former scenes of life and usefulness.

Doctor Evans has entered upon his next higher mode of existence, development and work. He will, of course, in the new theatre of his operations, be the same studious, industrious, loving and successful soul that he was while among us, in this mundane realm of life. That is, he will be the same soul in essence and character, with the orderly *moreness* of his continued—and as we believe—accelerated growth. Still those accustomed to meet him while in the flesh in the sanctity of his pure and almost ideally divine home, will surely often recognize his spiritual presence as they in sweet meditation recall his benignant face, kindly manners and graciously eloquent words of love, truth, righteousness, and healing power.

Since writing the above the last thought is most beautifully illustrated and confirmed by a letter of Mrs. Evans from which I make the following extract:

"We sadly miss the dear husband and father; and we often unconsciously listen for the familiar footsteps and the gentle voice. But although his visible form has disappeared from among us, we are fully sensible of his spiritual presence; and the home he loved so well is made sweet and precious by his gentle and loving influence. Every room in our humble home has been, again and again, consecrated to the Lord—to be used for the good of all who may come to us—and will still be devoted to this use."

And surely this oft and loving dedication, this spiritual presence of the "master of the house," with Mrs. Evans' great loving-kindness of aspiration and earnest ministrations, will continue the "Evans Home" in the future—as it has been in the past—a beacon to light, and a refuge to heal, all who are its fortunate guests.

Some of the most enjoyed, most profitable, and most sweetly remembered days of my life were spent with Doctor and Mrs. Evans at their home in Salisbury. I had been for years an admirer of Doctor Evans—as I knew him from a careful and somewhat appreciative study of his various works. These books I had found lucid, instructive and wondrously wholesome and helpful, and so I visited their author, only to realize that the books were to the man "as moonlight is to sunlight"—as the reddening of the morning twilight is to the clear glory of the full shining sun.

I was received with kindly and unaffected dignity by Dr. Evans and his wife, and introduced to the other guests of the home. I immediately recognized the spirit of kindness, honesty, purity and whole-heartedness that permeated and sanctified the household. The method of instruction was purely conversational—and on the surface might seem at random; but there was in it either an intuitive or a most masterly system of adaptation, for every one present seemed to receive not only just the instruction and assistance needed—but also just what they had been wishing for.

The words, like the methods, were simple; and Dr. Evans was always more like an advanced, though still companion, inquirer than a formal teacher.

In our morning greetings, at our meals, at the more formal sessions in the parlor, in our excursions over the fields—through the woods—and to the sea shore—our "elder brother" was always the centre of attraction, the source of enlightenment, and the font of purity, encouragement and healing power.

Dr. Evans was in no sense a dogmatist. He was much more interested in arousing a pure aspiration than in formulating any article in a creed. He took a living and earnest interest in each pupil; and in the simplest statements, and by the commonest illustrations adapted his instructions to each one's moral and mental needs.

A man of purity, intelligence and usefulness, Dr. Evans was, as a teacher and healer, an honest, earnest and typical modern disciple of the Christ whom he accepted, exalted and exemplified.

For the Religio-Philosophical Journal

"The Nazarene."

The writer had the privilege, during the month of November last, of spending a day with the Hon. Sidney Dean at his home in Warren, R. I. For fifteen hours I was a silent listener to the wonderful experiences of this aged Spiritualist. It was a rare treat, seldom enjoyed in this mortal sphere. I was his guest and of course the law of hospitality forbids the unveiling of the sacred confidences in me reposed. Before leaving him, however, at the Providence depot, I ventured an inquiry: "Mr. Dean, so interested have I been in the details of your spiritual experiences that I have hardly dared to ask a question which has been uppermost in my mind during our long and pleasant interview. Who directs the vast forces of the unseen world in forwarding this great work which has been the theme of our earnest and entertaining talk?"

With a face lit from, apparently, a supermundane source, he replied, "The Nazarene!"

Those two words have been burning in my brain with a supernatural glow and light, expanding into a series of thought-pictures which I hope some day to photograph into concreteness for the readers of the JOURNAL. For the present, only a few suggestions to Spiritualists.

If spirit communion be a fact—a demonstrated fact—which no one can question who has had any veritable experience, why should not Jesus still take an interest in those he loved so dearly; in those for whom He lived and died? In life, little children loved Him, why not now? In life the harlots loved Him, why not now? In life the publicans and sinners loved Him, why not now? In life the diseased, the disconsolate and the sorrowing loved him, why not now? In life He was at one with the masses, why not now? Who has directed the vast events of history, evolving our modern life? "The Nazarene!"

Would it not be well for Spiritualists to take this thought, disengaging it from all mystery, and accept Jesus as my venerable friend accepts Him, as "The Nazarene"? Jesus promised to be wherever two or three are gathered together in his name; and that to bless. He did not say believe in me as God, or as the second person in the Holy Trinity. He proclaimed no dogma about his person as a condition precedent to His appearance. But His name was all that was necessary to command His presence. There was an infinite sweetness about Jesus in life which attracted the lowest as well as the highest. Has eighteen centuries lessened His interest in His brothers and sisters? Under proper and orderly conditions why should He not come and bless those who invoke His name even in a spiritual circle? All power in "heaven and on earth" has been given to Him. Have we not here the key which will unlock many of the old scripture experiences? If spirit intercourse is of any practical import why should the most august figure of all history be excluded from a Spiritualist's interchange?

* * *

Parkersburg, W. Va.

MAGNETIC SLEEP.

How the Phenomena of Somnambulism are Explained by a Learned Writer.

"The connection between natural sleep and magnetic, or mesmeric, sleep is so close that the former has been called 'incipient somnambulism.'" Says a writer in *All the Year Round:* "It has been proved by repeated experiments that natural sleep is the most favorable moment for magnetizing anyone. As a rule, sleeping persons can be magnetized with more ease and success than if they were awake; but it is not necessary to believe all the extravagant miracles which are claimed as the results of the exercise of animal magnetism.

"A good many of the phenomena of somnambulism are explainable by memory. There is an authenticated case of a distinguished musician who once dreamed he was listening to a remarkable piece of music performed by some singers. He remembered the melody on awaking, and was so delighted with it that he at once wrote it down. Several years afterward as he was turning over some old sheets of music that he had never seen before—as he thought—he came upon the very melody he had dreamed. He could not remember that he had ever seen or heard this melody except in his dream, and yet it is beyond doubt that he had heard it, that he had forgotten it, and that it had been reproduced in his dream in the manner recorded.

"Coleridge tells of a maid-servant who, in the delirium of fever, repeated long passages in Latin, Greek, and Hebrew—languages which she neither understood nor could pronounce when in health, but she had heard a former master often reading aloud. An even more remarkable case is mentioned by Dr. Mayo. This was of a girl who, knowing absolutely nothing of astronomy and mathematics, once in a somnambulic state wrote down the pages of an astronomical treatise, with calculations and delineations. It was found that this was taken from the Encyclopædia Britannica, which she said she had read in the library, but when awake she could not recall a word of it.

"These are but some of many illustrations which might be given of cases where what appeared at first to be remarkable original productions were only reproductions of memory long dormant. They show that sleep and delirium often reverse the former process of forgetting, and that, as Du Prel says, we possess a latent memory, the intent of which partially returns in dreams; sometimes with, but often without, recollection. The exaltation of memory which takes place in sleep explains many remarkable dreams and somnambulistic notions, to which superstitious or mystic significance is supposed to attach.

"Du Prel mentions the case of a girl employed as a neatherd, who occupied a room divided only by a thin partition from that of a violin player, who used to play often during half the night. This girl, after some months, got another place, and after she had been there for some two years sounds began to be heard coming from her room exactly like those of a violin. This went on for hours, and, with irregular intervals, lasted for two years. The girl began to reproduce the tones of a piano which was played in the family, and afterward began to discourse in her sleep, in a learned and sarcastic manner, on religious and political subjects. In every case she was reproducing in sleep what she had heard said or played by members of the family or visitors.

"There is another case mentioned by another writer—De Boismont. A widow was sued for a debt of her deceased husband, which she knew was paid. But she could not find the receipt. Greatly disturbed, she went to bed, and dreamed that her husband came to her and said that the receipt was in a red-velvet bag in a hidden drawer of his desk. This was found on waking to be the case. Of course she had known of the hiding-place before, but had forgotten.

"We shall now give a number of curious instances of the action and reaction of memory in somnambulism, culled from a number of German and other scientific writers and cited by Du Prel.

"A basket-maker named Mohk, observed by Varnhagen, once heard a sermon which greatly impressed him. The following night he got up and walked in his sleep, repeating word for word the discourse he had heard. He continued to do that at intervals for forty years, although on waking he knew nothing of what he had heard.

"A celebrated female somnambulist named Selma is known to have repeated when asleep a poem which she had heard a year before, and once she recited a poem by her brother which he himself no longer knew, having lost it for thirteen years.

"The French scientist, Ricard, knew a young male somnambulist who, when in the magnetic sleep, could recite almost word for word a book he had read the day before or a sermon which he had heard. Another French subject could give when asleep the names, composition, and qualities of the numerous medicines which had been prescribed for her by different physicians during her illness, yet when awake she knew nothing about them.

"Dr. Wienholt had a patient with a very bad memory in waking, but who during somnambulism could recite long passages from a book she had been reading.

"Dr. Schindler had a patient who, in the magnetic sleep, could give the whole history of her disease, many incidents of which the physician had himself forgotten.

"The French Dr. Puysegur testifies to a patient he had who, when four years old, had suffered injury to the head with a consequent surgical operation, which so destroyed the memory that he could not recollect anything which happened an hour before. Yet in somnambulism this patient recollected everything exactly, could describe the operation which he had undergone, and predicted that he should never recover his waking memory, as, indeed, proved to be the case.

"Lafontaine, a once famous mesmerizer, has recorded an experiment which he says he once made himself at Rennes. A young actress there had asked him to put her to sleep, but requested to be awakened in good time for rehearsal, as she had only read once a part which she was to perform that night. Instead of waking her, however, Lafontaine induced her to go on the stage in her somnambulistic condition and to go through her part without mistake. Yet when wakened immediately afterward she could neither remember it nor that she had just repeated it.

"The somnambulistic consciousness is linked with earlier magnetic conditions; that is to say, somnambulists can recall what occurred in previous sleeps, but not in waking intervals. This is one of the most curious phases of the subject, as it shows that we may have a double memory, one side of which is latent while the other is active, turn and turn about.

"Then as to other sensations, we quote from testimony of Dr. Kerner's patient.

"'This morning in the magnetic sleep I drank elder tea. On waking I felt no taste of it. Waking I ate meat and then fell into a magnetic sleep. I then had again the taste of elder tea, and not of meat. But on coming out of this sleep I had again that taste of the meat.'

"Another curious case was that of the nephew of Rezzi, the physician. In the somnambulic state he complained of want of appetite and of nausea, but on waking wanted immediately to eat; the indisposition always returning with the sleep.

"Prof. Debret mentions that he awakened one somnambulist while she was singing. She ceased her song and looked about in great perplexity, but when put to sleep again resumed in the same key and at the same syllable where she was interrupted.

"The physiologist, Burdach, was told one morning that his wife had been seen the night before walking on the roof of the church. He took the opportunity at her next sleep to question her, when she gave a full account of her proceedings, and mentioned having hurt her left foot by a nail on the roof. When awakened she was asked about the wound on her foot, but could give no explanation. This appears to have been an ordinary case of sleep-walking, not of magnetic sleep; yet we find the same evidence of dual consciousness."

For the Religio-Philosophical Journal

The True Story of a Great Life.*

Such is the appropriate title of the long looked for book from the partner and life-long friend of President Lincoln. It is well known that Mr. Herndon, ever since the great political battle of 1860, has been assiduously gathering materials and facts for this purpose. It is also understood by many that every biographer of Mr. Lincoln has had access to and used many of Mr. Herndon's facts and reminiscences. The shelves of our libraries are loaded with eulogies and panegyrics of Lincoln as a lawyer, politician, statesman and martyred hero. It is opportune, therefore, that the world should hear from the conscientious and truth-loving Herndon, his old friend and associate, concerning the real and everyday life of this gifted orator and president. "Among things, not among the shows of things, had he to grow," is clearly brought to light in this "Story of a Great Life." As to most biography it can be truthfully said,

"When all is done, upon the tomb is seen,
Not what he was, but what he should have been."

In fact, this was the view of the matter taken by Mr. Lincoln himself. Herndon relates that he once handed to Mr. Lincoln a life of Edmund Burke. "He then threw himself down on the office sofa and hastily ran over its pages, reading a little here and there. At last he closed and threw it on the table with the exclamation, 'No, I've read enough of it. It's like all the others. Biographies, as generally written, are not only misleading, but false. The author of this life of Burke makes a wonderful hero out of his subject. He magnifies his perfections—if he had any—and suppresses his imperfections. He is so faithful in his zeal and so lavish in praise of his every act that one is almost driven to believe that Burke never made a mistake or a failure in his life.' Mr. Lincoln then lapsed into a brown study, but presently broke out again, 'Billy, I've wondered why book publishers and merchants don't have blank biographies on their shelves, always ready for an emergency; so that, if a man happens to die, his heirs or his friends, if they wish to perpetuate his memory, can purchase one already written, but with blanks. These blanks they can at their pleasure fill up with rosy sentences full of high sounding praise. In most instances they commemorate a lie, and cheat posterity out of the truth. History is not history unless it is the truth.'" And to this emphatic avowal of Mr. Lincoln's estimate of ordinary biography Mr. Herndon adds, "It is my vindication in advance, if assailed for telling the truth." Let these newspapers that have severely criticised Mr. H. for telling too much truth, dodge this boomerang if they can.

Mr. H. states in the preface that he "was strongly drawn to the man, and believing in his destiny was not unobservant or careless in respect to gathering and preserving data of his personal career."

In his estimation "Lincoln rose from a lower depth than any of our great men—from a stagnant, putrid pool, like the gas which, set on fire by its own energy and self-combustible nature, rises in jets, blazing, clear, and bright." This strong and figurative statement undoubtedly means that Mr. Lincoln was born and reared with a cloud over his genealogy, his early life spent on the border line between savagery and civilization, outside of schools, colleges, universities, churches and like organized educational influences. All this is apparent from the biography. In it students of biology, heredity and psychology especially, will find matter of the deepest interest. One of his psychological experiences is thus related:

"No feature of his backwood life pleased Abe so well as going to mill. It released him from a day's work in the woods, besides affording him a much desired opportunity to watch the movement of the mill's primitive and cumbersome machinery. In later years Mr. Lincoln related this reminiscence of his experience as a miller in Indiana: One day, taking a bag of corn, he mounted the old flea-bitten gray mare and rode leisurely to Gordon's mill. Arriving somewhat late his turn did not come till near sundown. In obedience to the custom requiring each man to furnish his own, he hitched the old mare to the arm, and as the animal moved round, the machinery responded with equal speed. Abe was mounted on the arm, and at frequent intervals made use of his whip to urge the animal on to better speed. With a careless "Get up, you old hussy," he applied the lash at each revolution of the arm. In the midst of the exclamation, or just as half of it had escaped through his teeth, the old jade, resenting the continued use of the goad, elevated her shoeless hoof and striking the young engineer in the forehead, sent him sprawling to the earth. Miller Gordon hurried in, picked up the bleeding, senseless boy, whom he took for dead, and at once sent for his father. Old Thomas Lincoln came—came as soon as embodied listlessness could move—loaded the lifeless boy in a wagon and drove home. Abe lay unconscious all night, but towards break of day the attendants noticed signs of returning consciousness. The blood beginning to flow normally his tongue struggled to loosen itself, his frame jerked for an instant and he awoke, blurting out the words 'you old hussy,' or the latter half of the sentence interrupted by the mare's heel at the mill."

"Mr. Lincoln considered this one of the remarkable incidents of his life. He often referred to it, and we had many discussions in our law office over the psychological phenomenon involved in the operation. Mr. Lincoln's idea was that the latter half of the expression, "Get up, you old hussy," was cut off by a suspension of the normal flow of his mental energy, and that as soon as life's forces returned he unconsciously ended the sentence; or as he in a plainer figure put it: 'Just before I struck the old mare my will, through the mind, had set the muscles of my tongue to utter the expression, and when her heels came in contact with my head the whole thing stopped half-cocked, as it were, and was only fired off when mental energy or force returned.'"

This unique explanation of the operations of his spiritual powers (under the mediumship of the "old gray mare") places Mr. Lincoln most decidedly among Spiritualists as they have all along claimed.(?)

Many weird facts and influences in the early frontier life of his hero are brought to light in this biography. Of the people among whom he always lived, it is written:

"Although gay, prosperous, and light-hearted, these people were brimming over with superstition. It was at once their food and drink. They believed in the baneful influence of witches; pinned their faith to the curative power of wizards in dealing with sick animals, and shot the image of a witch with a silver ball to break the spell she was supposed to have over human beings. They followed with religious minuteness the directions of the water-wizard with his magic divining rod, and the faith doctor who wrought miraculous cures by strange sounds and signals to some mysterious agency. The flight of a bird in at the window, the breath of a horse on a child's head, the crossing by a dog of a hunter's path, all betokened evil luck in store for some one. The moon exercised greater influence on the actions of the people and the growth of vegetation than the sun and all the planetary system combined.

Fence rails could only be cut in the light of the moon, and potatoes planted in the dark of the moon. Trees and plants which bore their fruit above the ground could be planted when the moon shone full. Soap could only be made in the light of the moon, and it must only be stirred in one way and by one person. They had the horror of Friday which with many exists to this day. Nothing was to be begun on that unlucky day, for if the rule were violated an endless train of disasters was sure to follow. Surrounded by people who believed in these things, Lincoln grew to manhood. With them he walked, talked, and labored, and from them he also absorbed whatever of su-

(Continued on Eighth Page.)

QUESTIONSAND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY MRS. K. F. S.

1. My parents belonged to no church; but were believers in Universalism. I never belonged to any church.

2. I have been a Spiritualist for thirty-three years.

3. I was first convinced of the fact of spirit communion, through the mediumship of a young girl who spent several weeks at my father's house. She was a trance and writing medium of a high order; was perfectly controlled by almost any spirit and through her I received undeniable tests of spirit communion.

4. This is a hard question to answer, for in thirty years of honest, earnest investigation one must necessarily have a great many interesting experiences; but I will relate one which I thought at the time very good. During the camp meeting season of 1886, I visited Queen City Park, accompanied by my little daughter Susie.

We were sitting in the hall one morning enjoying the usual conference meeting. Mrs. Maud Lord was also in the hall three seats back of us. I will say here, that she was an entire stranger to me and my family. As I had some duties outside to attend to, I thought best to leave the hall. I whispered to Susie to go quietly out, and I would soon follow her. She started to pass down between the seats, but Mrs. Lord put both her arms around her, drew her in to her lap and whispered something in her ear. Susie came back to me saying: "Maud Lord says, grandma tells her that she doesn't want you to go home now." Of course I did not go. Very soon Mrs. Lord was called upon to give tests. She came first to me, saying my spirit mother asked her to do what she did to keep me from going out. She told me all about my own and my mother's family; how many children were in earth life and how many in spirit life, even telling me in how many burying grounds my mother's children were buried. And that was something I had never thought of before. I considered it a perfect test—and that it was from my mother, as Mrs. Lord knew nothing of me. She could not even have known that Susie was my child.

5. I do not regard Spiritualism as a religion. I believe that religion is a sentiment of the soul. It is love. Jesus teaches no religion except the "love that worketh no ill." "Love is the fulfilling of the law." It matters not what a person believes, he who has the most of love for all humanity in his heart has most religion. But I most sincerely believe that a knowledge of the facts, philosophy and teachings of Spiritualism will do more to develop that love in the human heart than any other belief in the world.

6. It seems to me that what Spiritualism most needs to-day is a better knowledge of the laws of spirit control; more toleration among its followers; mediums who are in no hurry to get before the public but are willing to wait until fully developed, and do what they can in a private way to help the good cause on; mediums who are honest and will demand perfect honesty from the spirits controlling them; a warm fellowship for all forms of liberal thought, remembering, always, that every one has his own work to do, and must be his own judge of the field in which he can do his best work.

7. A knowledge of psychic laws will help us to understand the laws of our own being. And he who best knows himself best knows his duties to others; has most of that charity that suffereth long and is kind; is the best parent, the best citizen, the truest friend.

For the Religio-Philosophical Journal.

Shall Spiritualism be Absorbed by Agnostic Unitarianism?

LYMAN C. HOWE.

The plea for Unitarian absorption, in the JOURNAL for January 11th, is suggestive. The Unitarian church has already absorbed considerable of the fruits of modern Spiritualism, but it has vigilantly guarded its gates against the tree from which this harvest is gathered. Bro. Dague inquires, "Why should not all Spiritualists connect themselves with the Unitarian church?" The JOURNAL editorial has ably and forcibly answered the question in the same issue, but the subject is not exhausted and I feel like adding my thoughts. It is agreed that Spiritualists and Unitarians occupy, practically, the same general ground on questions of theology; but brother Dague extends the agreement beyond the line mapped out by facts and experience. What they may hold in the abstract, or confess within the private sphere of the church, I am not prepared to affirm. I judge their faith by their acts and public utterances. Their beliefs on the Bible, Jesus, inspiration, Deity, man and his destiny, rewards and punishments, the resurrection, immortality of the soul are not all identical, or closely allied to the accepted faith of the great body of Spiritualists, judged by their open acts and words. They may accept the idea of inspiration in a vague and chilly sense, but they practically deny it as an active, vitalizing concentration which opens the windows of the soul to the definite realities of the spiritual world. Their creed may accept the idea of immortality as a dim and doubtful dream, but all their acts and literature, so far as I know, ignore, or flatly deny, any definite certainty, or possible demonstration of a post-mortem individuality. Many of their financial dependencies and official representatives are as stubbornly opposed to any and every recognition of spirit communion, or any toleration of special mediumship upon which demonstration depends, as any orthodox sect. I once heard one of their most brilliant orators, in the midst of a splendid sermon, make this strange assertion; "It is not only not possible, it is not even desirable to demonstrate immortality. It is degrading to our immortal hope to try to prove a future life."

Unquestionably the influence and royal example of Rev. Minot J. Savage has modified the agnostic dogmatism of many, but even he holds Spiritualism as secondary and subject to Unitarianism, and does not regard it as a religion, or a system of ethics on which to predicate the building of a life-work or equip a ministry for the "healing of the nations." But on what does Unitarianism build? Is it independent of all other bodies? Does it not lean on the bible and make a working predicate of principles drawn from the inspirations of past ages? Are not all its propositions and ideals drawn from the lives of men, past and present? If Spiritualism begun and ended with one pivotal fact of immortality demonstrated, it might not be entitled to any place as a religion. But this one fact is the fruitful germ that holds all the possibilities of science, ethics and religion. From it grow all aspirations and all revelations stored in the boundless arcana. Man is the living center around which infinity revolves. To man as a spirit all else pays tribute. To know the nature and destiny of man is the climax of intellectual attainment. To bring the resources of the spiritual universe within the conscious touch of his faculties, and open to his hungry heart the illimitable wealth of moral attractions and affectional sweetness that forever elude sensuous recognition, is the highest aim of all religion, the incentive to all devotion. Within this realm of possible experience lie all the potencies of progress, all the agencies of human redemption. All the formulated systems of worship the world has ever known are as "sounding brass and a tinkling cymbal" without this blessed impact of the hidden world which underlies and overtops all else. The degree of this divine recognition measures the usefulness of every religious association. Spiritualism is the only complete expression it has ever found upon earth. It alone can reconcile the sensuous world to its God. It bridges the chasm that has mocked the wisdom of the ages, and drank the sunshine of hope from the ashen lips of death. It kindles the bloom of perpetual summer on the frozen bosom of despair, plants the tree of life in the valley of sorrow and sheds the sunshine of love in the moral deserts of the world. Spiritualism opens to every thoughtful mind an infinite fountain of moral sanctity and divine incentives. Within its ample soil every blessing takes root, every philanthropy grows. Creedless as the sunshine, free as the gravity that binds worlds and systems in its omnipresent embrace, it uses all forms and systems to map the will of God on the pages of progress, and opens the well-springs of spiritual vitality in the blighted lives shivering in the shadow of fear.

Unitarianism may, if it will, have all that Spiritualism has, but it can have nothing more or better. Spiritualism has all that Unitarianism has and immeasureably more. Why, then, should Spiritualists go to Unitarianism to be crippled and crowded and treated as subservient allies; to put out their light in the frosty breath of aristocratic agnosticism; to take up the bridge that for forty-one years has spanned the gulf of mystery and despair with threads of immortal gold spun from the arches of heaven by love's immortal magic; to deny our birthright and forbid the spirit-world to move upon us in a direct and tangible way, lest we should "degrade our immortal hope"?

Is this picture overdrawn? I think not. I have never known an active Unitarian who did not hide his spiritual light—if he had any—when acting in church relations. I have been introduced to their clergymen in their audiences and received a cold, formal recognition and a leaden seal for my spiritual lips. In the city of Meadville, Pa., is a Unitarian theological school. I am informed that some of the leading professors and many students are secretly satisfied of the truth of Spiritualism, but they maintain a frigid attitude toward the subject and its public advocates. The entire influence of the school is against any recognition of Spiritualism. Their graduates must be silent on the subject as the price of their success in the ministry. There is one noble example of independent manhood, recently graduated, who does not hesitate to avow himself a Spiritualist. The result is, he has no pulpit to fill and is teaching school for a livelihood. But, it is urged, the Unitarians are organized and have many churches where Spiritualists might be at home and one with them—as many now are. Spiritualists may be at home in the Unitarian church; but Spiritualism can have no breathing place within its wintry walls. I am no stickler for any ism as such, but I am unalterably opposed to any surrender of the divine reality, the living demonstration of the "kingdom of heaven at hand" which Spiritualism alone can give; and with this we have all that any church has, minus their creed and walls of brick and stone. If these heaps of dust are superior to the immortal soul, we might get to them and be absorbed in the grim negation. If life and immortality are more than crumbling walls and hollow creeds, then, if there is to be any merging, Unitarianism should come to us and bring its heaps of dust and glittering gloom to the spiritual altar, to be baptized and animated with a living soul that will not shrink from the touch of the angels, nor feel "degraded" by the demonstration of immortality.

Of course, Spiritualism has its shady side, where bigots delight to cool their spiritual aspirations, and fortify their dogmatic negations with evidences of "total depravity," or intimations of an evil origin and "dangerous tendencies," from which all the faithful should turn away lest they lose their souls: or, (what is worse!) their standing among the apostles of intellectual vanity and spiritual indifference. But who or what has not a dark side? What sect or system has ever come up, through the varied conditions attending the development of human society, that did not partake of the common weakness as and moral imperfections of the race? If every sect were judged and sentenced by its errors and moral shadows alone, what Christian church could maintain a respectable standing? If every system were judged by its incipient crudity and empirical defects, diabolism, and delusion would properly sum up the religions of the world, and Unitarianism would go down labeled, "Weighed in the balance and found wanting." Estimated from the bright side alone, and no religion or denominational record the world has ever known can show such transcendent beauties, such incomparable moral riches, such a measure of inspiring truth, and practical benefits so far reaching and spiritually fructifying, as come to the world through the divine ministrations and ethical teachings of modern Spiritualism. If it has also brought a flood of fanaticism and folly, in a psychic wave that stirred the "great deeps" of the emotional nature, and broken up the old foundations laid in "total depravity" and selfish standards of morality, the extent of revolutionary wrecks and temporary perversions is a measure of its divine potency and possibilities for good. Spiritualists can never "go bodily to the Unitarians, and 'join church,'" until Unitarians come bodily to the recognition and acknowledgment of the fundamental idea of immortality demonstrated, and offer us an equal opportunity in all that pertains to the common weal. This they are not likely to do, until, by our larger growth, and superior attractions, we absorb them and extend the boundaries of their creed to the rounded fullness of our own.

For the Religio-Philosophical Journal.

DIVINE SECRETS.

Or Rules for Soul Culture as Applied to the Development of Mediums.

MRS. R. S. LILLIE.

Concluded.

In the first part of this article allusion has been made to the education of mediums. Let me say that I value and appreciate learning and am ever proud of our workers who are both learned and inspired, and I find that where mediumship unfolds with those who are already educated or are really wise, they receive it in humility of spirit using it reverently as a holy and sacred trust. But when mediumship comes to uneducated persons, and they afterwards start out to be educated, they get but a smattering, at best, and in many cases the little they do get makes such egotists of them that they become almost unbearable. They think they know more than any one can tell them, spirits or mortals. "They control spirits." believe in possessing their own organism, consequently inspiration gradually wanes and some have already found their way backward into the church. They have lost the respect of Spiritualists, failed in gaining the respect of the church, and serve as an illustration of the fact that "a little learning is a dangerous thing." Where good common sense exists with honesty and integrity and a desire to serve the truth, spirits can take, as they have, these clean unwritten pages of the brain and place upon them, and give through them, the grandest truths ever given on earth. Where these foundation principles do not exist, the sooner Spiritualists cease to encourage them in appearing before the public the better it will be for the cause.

To young mediums who desire to do good, and who have not had educational advantages I would say, study grammar until you know when a sentence falls from your lips whether it is properly constructed; then inwardly always ask for the highest spiritual gifts and consent to be guided by the spirit. The principles or teaching they desire to give, they will give. The gift of language to the extent that spirits can change it entirely is a rare one; they are, therefore, limited to the capacity of the medium in this respect, and often give the sublimest truths in the poor garb of the medium's language, and to cultivate this is an aid. If one doesn't know his defects ask some friend to tell him, then go to work to remedy them. It can easily be done. Then, with the heart's holiest aspirations leave the rest to the Spirit-world and you will find that mediumship is of itself a school, continually educating and uplifting the one possessing it.

I believe those who know me will say I have always welcomed new comers and younger mediums; and wherever I could I have spoken to them words of commendation, and have been ready to give them any aid which by my knowledge of the field and of the work, I could. This they will ever find if they are true workers in the cause of Spiritualism. But if I see or hear of methods and teachings which are in reality no part of Spiritualism, I shall—for the sake of the Spiritualists in general and for the sake of the truth which I have spent the last fifteen years of my life, undergoing all manner of privation in wandering to and fro to disseminate—say what I think of such methods. Hearing a great deal of these private classes in some of the places where I had engagements last fall, I became greatly interested to know what this new thing in Spiritualism could be. The classes were called "psychic classes," or classes in soul culture. I learned that forty and as high as sixty at first joined, paying the required sum for each sitting to this lady speaker and teacher, which aggregated more for an afternoon session of this kind than any of the regular workers can or do receive for the Sunday services, and I confess to thinking if there was anything to be taught which the people were so desirous to know, why could not I know and perhaps be able to teach? I therefore made diligent inquiry regarding the matter. I had not pushed my inquiries far before I became convinced that my duty was to oppose these methods as they were directly opposed to all the laws governing mediumship, and some of the processes and drills through which they were passed was an imposition upon any Spiritualist, and was something they would not, under other circumstances, submit to, only that the teacher of these classes also represented the spiritual platform of the first societies of these cities and was therefore supposed to be authority.

Fancy a lot of Spiritualists, old and young, ladies and gentlemen, who have been taught by the spirits from the first of their teaching to cultivate their spiritual gifts, and who are so anxious to do so that one has only to announce himself as possessed of special power in this direction and they eagerly seek to avail themselves of the opportunity. Fancy them standing in a line like so many school children and being told to hold their hands up in front of them, palms downward, and flop them up and down and with this motion, say the word "poise, poise," then with the same motion use the word "concentration"; then at other times with similar exercises say "will, will," "drill, drill" and "still, still," and then hear by way of explanation that these words are modifications of the same sound in ascending scale; that there are three changes because there are three degrees to the cerebellum; each word has to vibrate twice because there is a positive and negative pole to each degree; the first vibration is positive, the second negative; that when the will is sufficiently aroused the vibratory power is to be converted into psychic force (a very desirable result); that there are other words which vibrate in the cerebral brain! The exercises are the same as the previous one, only using the following words "tome, tome," "throme, throme," "stome, stome." Of course any person of usual discriminaton will soon perceive the wonderful effect of this exercise and will notice to what portion of the cerebrum the word tome belongs or extends, and how the word throme proceeds to the region called benevolence; that when the vibrations produced by the word stome move on until it embraces the perceptive faculties where are located the functions of observation, memory, etc., etc., and there also the sensitive point at the base of the nose and centre of the forehead where it is said are located the faculties of psychometry and clairvoyance, and if the vibrations can only be brought to bear upon this sensitive point, certainly they must be nearing the longed for goal of psychic attainment. This lady teacher, whom for convenience I will hereafter in this paper designate as Miss M., talks learnedly of concentration, vibration, focalization, devitalization, etc. To aid in concentration she had them place a led pencil across the eyes with the eyes closed a short time, then open the eyes and look at the different expressions that she made with her face. After they had borne this test they closed their eyes to see if they could see the different expressions with eyes closed. If so this was of course a step toward clairvoyance, and who will say but that the person attaining even this step will, if persevering, become an adept possessing the universe of spirit and matter through which he may roam through the unfoldment of his own soul powers.

To exorcise evil spirits she told them to place the right hand on top of the head, the left on the pit of the stomach, and then repeat the words poise, and concentration, and sometimes the word patience making rapid changes of the hands from the head to the pit of the stomach or region of the solar plexus. The absurdity of this any one who has had any experience with undeveloped spirits would see at a glance, and with the experience I have had in clairvoyance and clairaudience I should expect to see and hear such spirits ridicule, laugh, and make fun of me or of any one undertaking to make use of such a method. In one of these classes, at the closing session, Miss M. gave each one something, to act as a talisman, which looked like a ten cent piece sewed up in a piece of cloth; told them how much she loved them and that of course her guides loved them still more, and by this she had formed a connection between them which would last forever. Some of these were opened by those who are not superstitious and were found to contain simply little every-day nickels. It seems she had no fear that any of the pupils had developed clairvoyance sufficient to penetrate even the rag it was sewed up in to ascertain whether she had given them a United States nickel or an Egyptian magic charm. As a parting act she took a glass of water, went to every one and sprinkled them or gave them a baptism. Among the first of Miss M.'s teachings was this, that we are spirits and have alone the right to control these bodies; that while we should ask the aid of spirits she objected to the term control—preferred the word guide; objected to the word mediumship—preferred psychic, or sensitive. Now, "where does this line of teaching come from?" a lady member of the classes asked Miss M. Her reply was, "It is not obtained from books, but is something which has come to me," implying that it was a direct revelation to her from the Spirit-world. This lady, also a gentleman, found immediately that it had come to them, but through the medium of *The Esoteric*, (most of it) a bound volume of which they owned. On comparison they found these lessons almost verbatim, partly in a series of articles by John Latham entitled "The Art of Never Forgetting," and partly in a series entitled "Practical Instructions for Reaching the Highest goal of Human Attainment" by Hiram E. Butler of the Ohmart-Butler school of pretenders.

As there is not space in this article for extended quotations, I will say that I have taken pains to procure and read these magazines and find that with the exception of introducing a little physical drill or motions of the body from the Delsarte system of physical culture, the rest was stolen bodily from *The Esoteric*, labeled "Soul Culture" and taken into the spiritural ranks; and I hold that it is a false pretence that it will have anything to do with the development of spirit mediumship, and will quote a little from *The Esoteric* to prove this from their own words. On being asked the difference between the Esoterics and the Spiritualists, the answer was, "Many of them consent to be passive instruments to spirits. We feel that we are responsible for our own acts and have alone the right to control these bodies. We find it necessary to be sufficiently positive to be able, in place of being controlled by spirits of men earth-bound, to command and control them. Thus it will be seen the difference is, we are positive, they are negative. Our teaching is that we must develop all the powers that are dormant within us and in place of giving them over to unknown influences to use, we should develop our will, and we sell our birthright in giving these up to others to use." I think I have quoted sufficiently to show that these methods in our work are entirely false; if positive, for the development of will, then they are not negative to the approach and influence of spirits, and whoever gives this "clap trap" in the name of Spiritualism, I believe, will soon find that the Spiritualists who have the work of the first societies of the land in their hands will not want their platform represented by this class of workers, no matter what their oratorical powers may be. If they prefer these other methods let them go out in their name. The spiritual platform needs earnest, sincere lovers of Spiritualism as it has been given from the spirit side of life.

I think the time has come when the workers upon the platform, who have worked long to establish the truths of Spiritualism, should take the stand that they will not, by their silence, appear to acquiesce; and that they refuse to be employed by societies that so anxious to do so that one has only to announce himself as possessed of special power in this direction and they eagerly seek to employ and endorse speakers upon their Sunday platforms who are such pretenders, foisting upon Spiritualism through these week-day classes, and other measures, such nonsense.

Workers who have been in the field but one year or a little more, presume to put in line old Spiritualists, making use of charms, consecrated water, sprinkling, etc., teaching what amounts almost to voodooism. It represents neither of the schools of thought from which a part has been borrowed, neither does it represent in any degree Spiritualism, as it should be represented, by those who claim to go forth as its "banner bearers," and is a disgrace to the cause it claims to represent.

A gentleman, not a Spiritualist, but who had been a reader of these magazines mentioned, said as he came out of one of these classes, "I am surprised that Spiritualist societies endorse it, or that the Spiritualists do not see through it."

Spiritualism means intercommunion with our loved onee, who come to us in person and watch over us. Theosophy and Esotericism calls these spirits, shells, and unconscious or semi-conscious spectres, and says, when we can hold conversation with them that it is dangerous. It says of the "word drill," it is the testimony of eastern adepts that there is great efficacy in it if systematically cultivated, but unfortunately the methods have not been divulged, and there are evidences that Chelas, who have practiced for years on their golden and mystic word "Om," have made little or no progress; that there are evidently "missing links" which the editor of *The Esoteric* attempts to supply, and "this attempt to supply" something of which they admit they know nothing is what —— is teaching as a means of soul culture—spiritual development.

When the Spiritualists over the country who are practicing "word drill," have practiced as long as the Chelas have on the word "Om," it may dawn upon them that possibly they are on the wrong track. A temporary psychological influence exercised by the individual may be left with some, and they think they have been benefited, but. permanent good in development is not obtained in that way. It is not something to be dealt out at fifty or seventy-five cents a lesson, or forty-six lessons for five dollars. Spirits are promised by this line of operators, with all the assurance possible, as though no law governed the matter. An Indian from their band for each member of the class, a Parker, a Beecher, or any other, as though spirits were lying on a shelf tied up in bundles or like so much thread on bobins to be reeled off at the will of the operator, or so many cards of buttons in color or quality to suit the taste of the customer.

One thing I have learned which I must give my co-workers; it is how to "collect their forces" for public speaking: "Retire to an ante-room, place the thumb of your right hand in the palm of the left, cross your right foot over your left, bend your head forward until your chin touches your breast and quietly inspire the "astral light." (If the hall has been used for everything during the week and there is not any astral light lying around left over, it will not be your fault.) Fancy the grand workers, who are under the influence of spirits, obliged to resort to such measures! A lady member of one of the classes, in conversation with me, threw up both hands to her head and placing her thumbs on her temples, waved the hands and fingers in the air above her head till I could think of nothing but a mule's ears. She said, "This is polarizing the brain." "Is it?" said I, "how wonderfully polarized a donkey's brain must be, as nature has provided it with the means of doing that continually."

Then we fell to wondering when all Spiritualists would learn the fact that mediumship and its development is slow of growth, and that soul culture means the discipline of a lifetime; every day and every act of life being a part of the infinite plan of polishing the jewels of the soul. As a fitting close to this article, on "Divine Secrets" of how to attain the highest goal by "mental gymnastics," and effort of will etc., we will let Robertson Trowbridge speak through a poem taken from the *Century Magazine* entitled:

THE ASS'S FLIGHT.

An Ass, with noble ardor fired
(For e'en an ass may be inspired),
Standing in classic prose aloof
Upon his native stable's roof,
With bray of loud triumphant sound
Summoned the gaping barnyard round.

Dear friends," the Ass began, "I call
You here together, one and all,
To view with strict, impartial eye
My earliest attempt to fly.
I know that when evolvent grace
Produced, in time, the Ass's race,
Nature, so boon in other things,
By some strange chance omitted wings.
I know the smallest birds that fly
May pierce with ease the azure sky,
While we are destined from our birth
To walk the dull, prosaic earth.
Is theirs the praise? Not so, I trust;
They do but fly because they must:
Nor can they know—light, careless things—
The grandeur that from Effort springs.
How great is Effort! By its aid
This universal frame was made;
By Effort Nature brought to pass
Her last and noblest work the Ass;
By Effort, too, as I opine,
The sun at morn begins to shine.
Since Effort then so much can do,
I mean to try its power too.
But first, before I take my flight
From off this ridge-pole's dizzy height,
Perchance some one of you may ask
How to perform this glorious task.
First, then, you earnestly desire;
Second, you ardently aspire;
Thirdly, with all your heart you yearn;
Fourth, in your inmost soul you burn;
Fifthly, your utmost strength you try;
And sixth, and last of all, you fly!
Thus must he do who follows me.
**Sic itur ad astra!* One—Two—Three!"

Enthusiasm the most intense
Followed this burst of eloquence.
The cows and pigs were melted quite;
The oxen lowed in loud delight;
The geese and chickens, much impressed,
Gabbled and cackled with the rest;
The ducks, the turkeys did the same.

* * * * *

Henceforth, 'tis said, the Ass went lame!

* Such is the way to immortality.

ORGANIZATION.

E. S. HOLBROOK.

It is said that old people always want to give advice to others. My advice is that all use such means as will bring happiness, for this is the law of cause and effect—the law, too, of spiritual growth and progress.

That means "Unity." And so now a word, Mr. Editor, on your question of utility in the management of our vast amount of facts on spirit-communion. I had thought to say nothing, as I had said so much in times past, and most likely you would be overstocked with replies. But now, seeing what has been said, and noticing what has been omitted or passed lightly over, I will state what I think is the next best thing to be done for the establishment of Spiritualism on a firmer basis—surely to cause it to be better understood—and hence the better to make advancement in the world. It is this, that there shall be put in cheap pamphlet form a brief statement of the more important principles of Spiritualism and the evidences by which they are established, and something of the methods how they may be further studied and proved. That this shall be done by, or shall be approved by so large a number of intelligent representative Spiritualists that it may well be regarded, so far as it goes, as a correct statement of what Spiritualism is deemed to be by its supporters, and so published to the world. A little pamphlet, so cheap that every one can afford to have one in his pocket to give to his neighbor who desires to become informed; and if one will be so much of a propagandist, that he will give to some who express no desire to know.

Personally, I have greatly felt the need of such a declaration of principles and facts, as I have been approached with the inquiry of what Spiritualism is; I have endeavored to make it clear, but the ignorance of people is great and their objections and questions are based on false apprehensions or perhaps on no apprehensions at all. Such a pamphlet would be an educator that may be doing its work after I am tired, and probably better than I can. To be sure I can put books in their hands. I can send them to our publications, but they are obscure and so diffuse that they will either not try or will become confused and bewildered even if they do try.

I know how it is myself—don't you? Don't we all know that if we want to study a religion that is strange to us that we make a strike forthwith for the creed of faith? And next what they assert as their leading facts in support of that creed? Certainly we do, and that is what is wanted to make our Spiritualism known to the world. It would greatly tend to unity, also, among ourselves. Intelligence would the more have its proper place, and stupid ignorance be the less hurtful.

But how can such a declaration of principles and facts be presented to the world?

Let us see. There must be an organization and a large one to endorse and put forth such a declaration of principles and facts to be read of all men. Have we got such an organization? Indeed, I do not know. I will gently invite the Hon. J. G. Jackson to rise and explain; for according to my poor memory he was some years ago announced as the president of such a society. Did that society put forth such a statement of principles as I have named? Then let it be reproduced. If not, then it neglected its opportunity. If not, then the opportunity is still on hand. The president is the right man in the right place to do it. If the society is defunct, then shall we have another? Certainly, sometime, some how, we must have one—but of the ways, and means, and the times, and all, we cannot discuss.

As I have spoken of a declaration of principles, does any one say that that means creed and begin to shudder? I will answer that it does. As I cannot explain now, for want of space, I shall probably write again (as I have before) and attempt to explain so that there will be no fear, but rather a boldness to show to the world what we believe, as also our reasons for so believing. An organization without a declaration of principle, without showing the who and the wherefore, would be very much of a bubble.

Without time to criticise what has been said by others, if I desired to, I still wish to say this as briefly as I may, that I see but little force in the creed proposed. It is too general. It has too little point for our uses. These words, "The Fatherhood of God, the brotherhood of man," however true and beautiful, have not sufficient specialty for our use. We may use them, but we want that with them that points specially to our cause as distinguished from other religions. Are not those words used by all religionists? I think so—even by the orthodox—certainly by Unitarians and Universalists. It is our spiritualistic facts alone through spirit communion that can withstand and overcome those religions built upon myths and without any scientific basis. Therefore let us never ignore our distinctive characteristics on any occasion.

Chicago, Feb., 1890.

As the formula suggested by the JOURNAL distinctly affirms immortality and spirit communion, there is no point to Judge Holbrook's criticism in his last paragraph. He materializes a man of straw and then pulls it to pieces. Let the reader remember that the presentment is Judge Holbrook's not ours.

Woman's Department.

OF INTEREST TO WOMEN.

TEACHING RELIGION TO CHILDREN.

I think that Spiritualists, as a rule, do not try to teach religion to their children. They have a sort of wholesome dread of what they call superstition and go to the extreme, perhaps, of teaching their little ones to hate that which they have learned to hate. Prof. Adler delivered before the Ethical Society of New York, some time ago, a discourse with this title: "Can we teach religion to children?" I am sure that mothers who have been emancipated from the creeds will like to profit by some reflections on this subject. Prof. Adler began with the bold and startling statement "that it is impossible to teach religion to children. It is," said he, "a fundamental maxim of modern educators, that a child shall not be taught in that which it cannot comprehend. The simplest form of religious instruction is found in the Lord's Prayer. Let us see if a child can comprehend it. "Our father who art in Heaven, give us this day our daily bread." What does a child understand by this phrase? It is a *realist*. It knows that the baker brings the bread to the door every morning, or that its father earns money to buy it, or that its mother takes flour out of a barrel and mixes it with yeast and milk and water and bakes it. The thought that in some indirect way the bread is furnished from any other source is too abstract for the child's understanding. "

"Lead us not into temptation" is another thought that can only be understood by one who is conscious of the evil in the world and of sin, and no healthy child has any idea of such a state of affairs, but only the reverse; that this is a bright and beautiful world, full of good things to make us joyous and happy. Of course, the child can repeat these words; a parrot could almost do that, but that is not religion, and we deceive ourselves if we think it is. The more complex dogmas of religion are still more incomprehensible to the childish mind."

Why is it that parents are so anxious that their little ones shall be taught religion. It is, in the main, because they feel that it is so important to them and they want their children to have what they consider so important for themselves, regardless of the fact that they have not arrived at the age when they are able to appropriate it. We might as well argue that marriage or a hundred other things are suitable to the child as religious instruction.

Prof. Adler then went on to say that, "A great mistake is made in forcing religion into the mind of a child. There are three sources from which the stream of religion is fed. First comes the physical needs of man and his daily struggles with season, climate, and the overwhelming forces of nature, to supply the necessaries of life, constantly exposed to the inroads of the powers over which he has no control. It was the desire to placate those powers, to win their favor, that led to the earliest forms of religion. Second, the pursuit of knowledge leads to keen disappointments, and thus a sense of our intellectual inferiority forms in our minds, per contrast, the idea of an omniscient being whom we call God. It is the same with man's moral limitations, whereby a being perfectly just and righteous has been clothed with individuality.

"A child, then, is devoid of all and of each of these motives. It has not yet entered into the struggle for existence, hence it is not aware of baffled efforts."

And so again do children ever manifest any love for religion: "If you would convince yourself, observe the poor little martyrs who are compelled to go to church; see how they sigh for the end of the sermon, with what relief they greet the last hymn, for they know then they will soon be free and can go out into the fresh air. If you would disgust children with religion, the best way is to compel them to attend divine worship. It has been said that children love Sunday school. Yes, but not because of its dogmas. There are extrinsic considerations—books, festivals, and all that, but question them concerning their catechism. The teacher knows full well if the Sunday school were to be devoted to dogmatic religious instruction, the children could never be attracted to it. They may love their teacher, the singing, companionship, but this is not a love for religion.

"God is variously described by children. *He is a big man; sometimes a blue man, from* the color of the sky. He lives in a big house on top of the sky. Santa Claus lives with God. Some children like Santa Claus better than God. Some even want to be God. Heaven is a place where there are plenty of *toys* and no school, and hell a police station where there is always a big fire." Such are some of the contents of the childish mind as found by Prof. Hall in making some studies in child psychology in the Boston schools.

Once more, he said emphatically, "It is impossible to teach a child religion. You may teach it about ghosts and fill its mind with pale spectral pictures, but this is not religion. God, in the childish idea, is no more than some faint spectre. How can you teach a child to regard as a Heavenly Father this pale, mental picture? What does he do for the child? Children are taught to be grateful to God, when they take every thing as a matter of course. They are never grateful for the beautiful in nature, for they are but apart of nature themselves. I deny that children love God. I do not believe that among those who regard themselves religious one in ten thousand loves God or has any conception of the meaning of the word God.

"The utmost you can do is to make children fear God. If this be religion, make the most of it. Parents, nonplussed by children's questions concerning who made the various things they see, find it convenient to shut off further inquiry by saying God. This gives the child no other conception than that God made the world, as a carpenter would a bench." A far better way, when a child asks who made the trees is, to tell him the truth; that the trees grow, and then to induce them to watch so far as they can the process of growth in plant, in flower, in fruit, and in all natural living things. And if a child asks who made the world, he may be taught that far back before father and mother, grandfather and grandmother, the world was.

And this reminds me of my own experience with my own children. I remember once one of them asked me who made the world. I took him in my lap and recounted in the simplest way the scientific story of the evolution of the earth from the matter diffused in space; how it, by cooling, gradually condensed into suns; how by revolving it threw off earths, of which ours was only a tiny one, and how they cooled and became inhabitable. The story interested him much and soon I had all the family about me in wonder, listening to what little I knew about how the world was made. At last I got to the end of my little knowledge, and he cried out mama, "Go on, go on," and I think, in the course of a month, I had to relate that story half a dozen times. Indeed, I had to read up a good deal to make myself familiar with its details, which I put into the simplest language, illustrating it by drawing pictures so that a fairly good idea could be had even by a child.

To return, however, to Prof. Adler's discourse: "If we cann t teach religion to children, what can we do? "Let children learn self-restraint and mutual courtesy. Give a child a sense of unity with the family. Instead of prayer at night, draw your children closely to you and let them feel that you are guarding and watching over them. The picture of a child kneeling in prayer is very pathetic and touches us deeply, but the prayer is said in a dry, mechanical way; the child's mind is vacant, it is sleepy and wants to go to bed. The place in a child's affections belongs to you, not to spectral imaginations.

"You can teach morality to the young but not religious ideas. Develop the child's love for nature; show it the stars, the constellations, and teach it all you can about them. Teach it reverence, and in order to have the child's reverence you must yourself be worthy of it. Teach it unselfishness. Then you will have prepared the soil for the tree to grow according to its own nature. Religion shall not be the loser by dropping the old doctrinal teachings, and teaching them moral principles which belong to all races, all people, and which no sect can object to, be they Protestant or Catholic. A new race is appearing upon the earth. Let us cherish the hope that the children we love will find a place in the van of those who will lead the race to its grander destiny."

In this connection I must tell a story illustrating the false ideas prevalent among mothers from my own experience. One day I had at work for me a strong Irish woman, a good Catholic, who had no doubt been taught by her church—a church which regards our schools as so bad they do not wish to send their children to them if they can help it—what was called religion. When she was cleaning out a closet, a little mouse ran out and under her dress. A dreadful scream greeted my ears. I ran to the room to see what had happened. There stood Biddy on a chair in great fright. The mouse was master of the situation. I said, "What on earth has happened?" "O, that dreadful mouse, it has scared me to death, it has." "What," said I, afraid of a tiny mouse?" "Yes, indade," she said. My little boy came into the room and in a moment had the "dreadful" animal in his hands. He held it up in triumph before the frightened woman. She begged him to take it away, and then she said, "The only thing that I ever punish my Mike for doing is when he catches a mouse and brings it into the room, it is. I almost bate the life out of him once for it, I did."

"And what do you do when he tells a lie," I asked.

"Och, indade, it's natural for a boy to tell a bit of a lie, and I never do nothing to him at all for that."

"But suppose he stole some little thing from a room when no one was around," I said.

"Indade, and that is nothing at all, to take a bit of a thing when nobody knows it. I wouldn't hurt a hair of his head for a bit of a lie, a taking something that lay in his way, for that is as natural as to eat."

Such was the poverty of ethical instruction, to which she had been submitted, that she had hardly a better idea of right and wrong than the mouse that frightened her out of her wits.

That night when my boy came to kiss me good night before going to bed, he said, "Mamma, if that woman who was so afraid of a mouse wasn't afraid to have her boy lie or steal, I am glad she ain't my mother. I'd be so ashamed of her."

For twenty years I have advocated, in my limited way, ethical teaching in schools as a substitute for dogma and what goes under the name of religion, but isn't religion. And now to hear my own thoughts so ably presented, so much better given than I could do it before a large and enthusiastic audience rejoices my heart. When Spiritualists organize into a society and get to work in good earnest in reconstructing society on a higher basis, I earnestly hope and believe that ethical instruction will be the grandest part of their work. JENNIE CHANDLER.

February Magazines Not Before Mentioned.

The Century. (New York.) The final installment of the Lincoln biography is given, and two poems on Lincoln follow. The frontispiece is an enlargement of a small full-length photograph of Ralph Waldo Emerson, taken about 1859. As an accompaniment to this picture there is a striking paper made up of Emerson's talks with a college boy. The artist, La Farge contributes the first of his letters from Japan, with illustrations. Two extremely timely papers are given: the first describes a trip made by the United States Commissioner, Tisdel, in 1884, and the second gives an idea of the Congo River of to-day.

The Forum. (New York.) In the Ethics of Property W. S. Lilly, the eminent English essayist, explains in what the ownership of property consists. General Francis A. Walker points out what a great World's Fair should be. Key Notes from Rome, by Henry Charles Lea, shows the fallacy of the declarations made at the recent Catholic Congress in Baltimore. Problems of American Archaeology is an explanation of specific American problems that await solution. Other good articles are: The Power of the Supreme Court; Moral Aspects of College Life, and A Political Paradox.

The North American Review. (New York.) The great discussion on Free Trade and Protection commenced in the January number is continued by Hon. Roger Q. Mills, well known as the author of the Mills Bill. Electric Lighting and Public Safety shows what has been done in the various countries of Europe. British Capital and American Industries, pronounces the English investments in America as good for both countries. Gail Hamilton's article on The Pope and Italy is characteristic of the writer.

The Eclectic. (New York.) Grant Allen opens the February Eclectic with Practical Religion. Pasteur concludes his dissertation on Rabies, and Mrs. Jeune contributes an article on the woman question. Robert Browning is discussed in short papers from the *Saturday Review* and *Spectator;* Sir William Dawson explains the question of the Deluge; the beginnings of reform in Persia are described and Edward Clodd has an able paper on The Origin of Death.

The Spiritualists' Lyceum Magazine. (Oldham, England.) The initial number of this magazine is out and has been instituted for the exposition of the principles and teachings adopted in the Children's Progressive Lyceum. Price, per an num is one shilling, six pence. All subscriptions and communications should be addressed to the editor, Mr. W. H. Wheeler, 69 Queen's Road, Oldham.

The National Speaker, Reciter, and Reader. (Chicago.) Number one of this Monthly has been received and we find it is designed for use in all American schools, temperance societies, public exhibitions, etc. Price, $1.00 per year. Single numbers, 10 cents.

The Jenness Miller Magazine. (New York.) The February number sustains the high reputation that it has already won, and contains in its table of contents a list of subjects calculated to attract attention. The physical culture article by Miss Jenness has many valuable suggestions.

The Sidereal Messenger. (Northfield, Minn.) A new cover adorns the February issue of this Monthly. Mary W. Whitney contributes a sketch of Maria Mitchell, with portrait. A visit to Slough, Sir Wm. Herschel's Home, is interesting.

The Home-Maker. (New York.) The usual good reading is found in the February issue of the Home-Maker. The subject of Home decoration and improvement is discussed by the best writers.

Also:

Christian Science, Chicago.

The Path, New York.

American Agriculturist, New York.

The Esoteric, Boston.

New Books Received.

Origin and Formation of the Hebrew Scriptures. By Lorenzo Burge. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, $1.00.

The Mynns' Mystery. By George Manville Fenn. International Series. New York: F. F. Lovell & Company. Price, 30 cents.

Joshua: A Biblical Picture. By the author of "Uarda." Lovell's Series of Foreign Literature. New York: John W. Lovell Company. Price, 50 cents.

A Family Without a Name. By Jules Verne. International Series. New York: F. F. Lovell & Co. Price, 30 cents.

A Galaxy of Progressive Poems. By John W. Day. Boston: Colby & Rich.

Spiritual Fragments. By J. J. Owen. San Francisco: The Rosenthal-Saalburg Co.

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Public Schools.

Again comes a demand from the Board of Education upon the Common Council of this city for an increase of the appropriation for educational purposes, and again the cry from certain tax-payers that the expenses of schools are already too great. Similar demands and protests occur in nearly every city and county from time to time. The small tax-payer rarely grumbles at the trifling sum he contributes towards supporting schools, knowing as he does that his children receive many times the value. It is the large property holder who, as a rule, is displeased. He fails to see that he receives value to the amount he pays, as in all probability he sends his children to private schools. His selfishness prevents him from realizing that it is not his efforts alone which give great value to his possessions. He grumbles at all taxes, and as grumbling is contagious, a tax-fighting epidemic is soon in full force. While the soil directly or indirectly is the basis of all wealth, "the people" have done as much to enhance its worth as the few who really possess it in large quantities. When this latter class, who are popularly supposed to be intellectually the stronger, learn to emphasize their words with deeds, the world will begin to see evidence that this nation is in fact a government of, by and for "the people," and that a higher and nobler degree of manhood has been reached.

The public schools do not cost more than the public is able to pay, but undoubtedly more good can be accomplished with a judicious use of the same amount of money. Like the Presbyterian Confession of Faith, the public school system may be greatly bettered by a general revision. It is in a rut and should be lifted out, that it may join in the procession of progress. Doubtless many salaries paid are higher than the same services would bring in any private business, which would be more exacting. With many, school-teaching is more of a convenience than a profession, and the pay should be in accordance with this state of facts, and doubtless would be if no favors were granted for political work. The first practical step towards economy in school matters is to eliminate politics from School Boards and from their entire work; and could all local affairs be freed from the political grip more good would come to the community.

The schools the people are taxed to support should be in every sense American. No religious creed nor foreign language should find lodgment in them. School houses should be properly built that they may be used for practical education such as is calculated to make good American citizens who will know how to live and how to raise families. The more intelligent men and women should aim to better the condition not only of children but of fathers and mothers who are ignorant of their duties as parents and citizens. To do this will be inexpensive, and is perfectly practical with the adoption of a new and liberal system—liberal in methods, not more so than at present in money. The children can be taken care of as at present, during the day, and the parents given advantages during the winter evenings with opportunities to learn the object of life and to understand the laws of the nation, the state, and the municipality. Such knowledge can be imparted to adults through the public school system in a manner which will serve as a source of happiness and be eagerly sought for, while the cost will not exceed that now paid to teach the few a foreign language and other non-essentials. With proper opportunities, and encouragement from the authorities, the adults of every school district would form societies of an educational nature tending to social and moral progress.

It will be asked how can this be done and at what cost? Under proper rules and conditions certain rooms in public school houses can be placed, (at a cost barely sufficient to meet the expense of light and heat, or entirely free), with clubs which may form for debating, reading or for musical societies. Then the School Board can provide a series of lectures which should be given free in these rooms by competent speakers who could repeat the same lecture in a number of schools. With proper encouragement and suitable places, provided at little or no cost, there would soon be found in every school district a club whose members would be anxious to avail themselves of the opportunities offered for self-improvement. Every new school house should be erected with a view to the accommodation of those who would soon utilize rooms in the basement for kindergartens, kitchen gardens and cooking schools. Many of the school buildings in Chicago and other cities, large or small, could, at a small cost, be made to accommodate these useful auxiliaries of happiness and knowledge, which tend to instruct many in ways and means to follow an honorable calling. There is much that can be done without any additional taxation if the people have the will and determination to do it. Among other steps forward, which should be taken at once, is that one which will lead the State to provide books, and sell them to pupils at cost.

At first glance the ideas here touched upon will by many be deemed chimerical, but the JOURNAL submits them to the "Twentieth Century," the "Sunset" and other worthy clubs and societies of this city and elsewhere, bent on discussing topics intended for the betterment of the human race. There is nothing Utopian in the reform asked for unless it be the discarding all political influences from school work. To that narrow-minded class who argue that governments are only intended to deal with material things and have nothing to do with the moral welfare of citizens the JOURNAL desires to say with emphasis, that the time has come for their views to pass into oblivion as political heresy, unworthy of the present age.

Blest as is Chicago with the means, it should be the desire of its citizens to plant seed in their municipal garden calculated to yield a harvest of intelligence which in time shall spread and multiply and give evidence that the U. S. government is in fact "of, by and for the people." To hasten this much-to-be-desired period and to quickly relieve the school system of the incubus of politics, there should be a strong representation of women on the School Board. To select public spirited women who are pre-eminently fit for the reponsible position is not a hard task; and no fair-minded, intelligent person will deny, or wish to deny, women the privilege of aiding in the management of the public school system. Only the ignorant, the vicious, and the traders in politics oppose women on the School Board.

African Supplies.

Rum, gunpowder and missionaries are the chief supplies which the Christian world furnishes Africa. The Missionary Society of the Methodist Episcopal Church is endeavoring to arouse the United States Government to the necessity of joining with other nations, to prohibit the liquor traffic with the natives of Africa. To illustrate the great evils of this traffic and its gigantic proportions, Chaplin McCabe has furnished *The Voice* with a copy of a letter received by him from Rev. B. F. Klephart, a missionary in Liberia. Mr. Klephart writes:

"I never saw such poverty among God's people as there is in Liberia....The Christian nations are pouring rum and gin in upon this poor people. The steamer that brought us from Hamburg had on board 10,000 casks of rum (each holding 50 to 60 gallons), 12 cases of gin, 460 tons of gunpowder, and 14 missionaries—all on their way to Africa to convert the heathen. The German line has nine steamers that ply monthly between Germany and Africa. They always have the same kind of a load, with the exception of the missionaries. I learned that much of this rum came from Boston."

Bro. Klephart takes too narrow a view of things. In reality God's people make the rum; God's people furnish the ships to transport it to Africa; and the huge profits go into the pockets of God's people. God may have a wise purpose in all this. It may be a segment of the spiral along which he is doing evolutionary work. Wherever rum and missionaries get a foothold—and their advent is generally synchronous—immediately physical deterioration of the natives begins. In time the natives disappear from the face of the earth and the white man possesses the country and adapts himself to its conditions. Between the real hell which the rumseller supplies to incarnate Africans and the theological hell to which the missionary tickets them in the hereafter, the white Christian is not likely to be bothered long with his colored brethren either in this world or the next. True, it is rather tough on the Africans but that is not of much moment if only the white Christians can make plenty of money here and with their cash and the assistance of their Lord secure permanent homes, crowns, harps and other accessories of pious comfort and honor in the New Jerusalem. If the "Christian plan of salvation" be true, then are there hosts of rumsellers playing their harps and flinging their crowns high in air as from the battlements of Heaven they look over into hell and are filled with tumultuous joy to see the tortures of the writhing Africans and Indians to whom they sold rum. The stupid heathen didn't understand the way to hedge against hell; their dull intellects fired with rum failed to appreciate the necessity and value of death-bed repentance and the saving properties of the blood of Jesus. Hence they continue to augment the repentant rumseller's pleasure in heaven as they did his bank account here. O, what a blessed thing is this old orthodox theology! Let our Presbyterian brethren beware how they destroy it.

Psychical Experiences.

Stored away in the attic-chamber of memory are a thousand little psychical gems that disappear with the possessor and are lost to the world, while only occasionally are a few of them reclaimed before the owner "goes hence." Incidents in people's lives often pass by with only a slight passing recognition and are laid away in the mind's conservatory and merely a chance accident calls them forth again, and that by listening to, or reading about a similar experience of some one else. In a city not a thousand miles from Chicago, and perhaps not even one, there resides an intelligent physician of considerable prominence in his profession and highly esteemed by such as have been his neighbors and patients. At different periods in his life he has done some desultory reading in spiritualistic lore and on rare occasions has had sufficient interest to attend a séance—notably those of Mrs. Maude Lord-Drake. Not until within a few weeks, however, has his interest been really aroused, and that by the reading of the "Life and Mission" of that incomparable medium, D. D. Home, written by his estimable and talented widow who is by birth a Russian lady. In conversation, a few evenings ago, the Doctor said: "Statements made in that work and also in 'Startling Facts' by Dr. N. B. Wolfe, have brought vividly to memory a circumstance in my life which would have slumbered in oblivion but for their perusal. And the occasion to which I shall refer was no longer than two years ago. After a day of more than usual activity at my profession, I sat down in my office thoroughly worn out with fatigue, and in this condition I dropped to sleep. Presently I found myself standing apart from my body and yet I seemed bound to it. I looked upon my sleeping form, and though I could not seem to get a view of its features, I saw the limbs and body of myself before me. I wanted to get away—to disentangle myself from it and move on, and I struggled to do so. But all in vain was the effort, which effort probably aroused my sleeping form for I was forcibly intromitted again whether I would or no, and was again the possessor of my physical body. Twice I had the same experience, and it was one that caused me a great deal of wonderment at the time for it seemed as real to me as any other event of my life."

"But I found the other day," he continued, "another person who had had a similar experience. I had been talking to him concerning the book I was reading and related to him the circumstance already given. He is by birth a southerner, and says that some years ago he was sick unto death, as was supposed, and his parents, brothers, sisters and friends stood around his bed expecting momentarily his demise, as the physicians had given him up. Presently he felt himself going out of himself, as he expressed it, and floating in the air. He turned and looked upon his lifeless form extended in the couch and saw his weeping circle of friends standing around it and could hear all they said. How long this condition of affairs lasted he did not say, but the time of the final parting of his spirit with its physical body had not arrived and a union was again restored. This was many years ago and in all probability he has yet many years of mundane existence before him."

As one recital of experience generally calls forth another, the instance here related was no exception. A lady who had been attentively listening said: "I never left my body that I know of but 1 once had a strange premonition which I have never forgotten. It was when I was a school-girl, fifteen or sixteen years of age, in Lowell, Mass. I was on my way to school with a bevy of girls and we had to cross the Merrimac river to reach the school house. Just as we reached the bridge I heard an awful crash as though the whole bridge had broken up and fallen into the river. I asked the girls what that dreadful noise could mean, and I was astonished to find that none of them seemed to have heard anything. I told them what I had heard, and that at least something was the matter with the bridge and refused to cross. But after a while, noticing that teams and men were passing and repassing, I summoned courage to cross it myself, but ran every step of the way. The thought remained with me all day. I could hear the cracking of timber and the crash of a falling structure. I have not stated that my father was by profession a bridge-builder but such was the fact, and I knew that he was constructing a bridge at that very time across the Connecticut, two hundred miles away. I was boarding with an aunt in Lowell and on reaching home at evening I told her my story. She was a person of intuitive perception and she at once said, 'It means that some accident has befallen your father where he is at work,' and she immediately wrote a letter of inquiry. In a few days a reply came, saying, that at a quarter to 9 o'clock on such a date the bridge that my father was building, fell. He was in the middle of it and went down too, but escaped without serious injury. It proved to have been at the very hour and minute at which I had heard the crash."

The Journal forces Jastrow to Recant.

Our readers may remember that we charged Prof. Jastrow with malice prepense in attributing to the late Mr. D. D. Home a passage written by an exposed medium describing his own fraud. The article on which Prof. Jastrow made this grave and unfounded accusation appeared in the *Popular Science Monthly* for April, 1889, and Prof. Jastrow has drawn our attention to the following letter taken from the *Popular Science Monthly* for January of this year, although ostensibly written last October:

A CORRECTION.

Editor Popular Science Monthly:

DEAR SIR: My attention has been called to a slip occurring in my article in the April issue of the "Monthly." In the sentence (in the foot-note, page 727) reading "....Add to this the confession of an exposed medium, Mr. D. D. Home," etc., the exposed medium is not D. D. Home, but one cited by him as exposed. The only hint I have as to the origin of the printed version is from my fragmentary notes for the paper, in which the words stand thus: "Add to this the confession of an exposed medium (D. D. Home, 'Lights and Shadows of Spiritualism,' etc.)." I remember deciding to omit all mention of names wherever possible, and must have crossed off part of the parentheses instead of all. I am very sorry that so slight an error should have ended in throwing blame where it did not belong, and especially so as my point was simply that *a* medium was exposed in the manner indicated, it being entirely immaterial who the medium might be.

I must further apologize for the lateness of my writing, on the plea of a six months' absence abroad, and the consequent accumulation of duties awaiting me on my return.

Truly yours,
JOSEPH JASTROW.

Madison, Wis., *Oct.* 31, 1889.

We are glad to exonerate Prof. Jastrow from the charge of deliberate malice, but to our thinking the gross carelessness which he has shown is almost as criminal. In defense of our own previous remarks, we must say, that we could not see how any person of common intelligence could make the blunder made by Prof. Jastrow. The passage in question was quoted by Mr. Home himself in *Lights and Shadows of Spiritualism*, and the context is such as to make it absolutely impossible that any person reading it should suppose Mr. Home was the exposed medium. We now think that Prof. Jastrow had never read Mr. Home's book at all, at that time, and that his quotation was made at second-hand without any explanation. Nearly all the article, in which he made the mistake, consists of extracts from the Seybert Commission Report and from papers in the Psychical Research Society's Proceedings, and it seems pretty clear to us now that Prof. Jastrow took the passage in question from Mrs. Sidgwick's article in Part X of these Proceedings. Mrs. Sidgwick is correct in her statement. She says: "The following is quoted by Mr. D. D. Home's *Lights and Shadows of Spiritualism*. p. 342, as the confession of an exposed medium." Prof. Jastrow uses these very words, "the confession of an exposed medium." It is plain that Prof. Jastrow is not to be trusted where care is required, since in the above letter he makes another mistake in describing his own point. In his article the point of the quotation was to show how easily some people were deceived; but from the above letter it seems that his point was to show that "a medium was exposed in the manner indicated," or, in other words, that people were not deceived. His apology for tardiness in correcting his error will hardly be accepted, for the reason that it is insufficiently grounded. When a man having unwittingly committed a gross offense discovers his mistake there can be no "accumulation of duties" which will justify delay in repairing the injury. But we now take leave of Prof. Jastrow, we hope, for ever, editorially speaking; and in doing so we trust that he will never again make "so slight (?) an error"; and that if he does, a severer penalty than public disapprobation will be meted out to him.

"One of the Bravest Fights for Principle."

All Soul's Monthly is the organ of R. Heber Newton, D. D.; in addition to parish notes, items and editorials, each number contains a sermon by Dr. Newton, The fair and sympathetic attitude of the eminent and eloquent clergyman toward the central claim of Spiritualism is known to everybody who reads. In the February number of *All Soul's Monthly* Dr. Newton has an editorial on the JOURNAL and its editor. That it is not modest to reproduce it in these columns is admitted in advance, but it may be of interest and of value, too, to the Spiritualist public to know how the JOURNAL'S work impresses an able and scholarly churchman like Dr. Newton. His verdict is that of a leading representative of one of the most intelligent and influential religious cults, and it should have weight with all interested in Spiritualism—not for its commendation of the editor as an individual nor of the JOURNAL merely as a newspaper, but of both as representatives of Spiritualism. In this impersonal spirit it is here republished:

"One of the bravest fights for principle now being made in our country is that which Col. John C. Bundy is heroically carrying on against the harpies who, under the guise of mediumship, trade on the most sacred feelings of the human heart; a trade more full of 'ways that are dark and tricks that are vain' than any other known to our modern world. Col. Bundy is a sincere Spiritualist. Believing that at the core of Spiritualism there is a fact, he recognizes, however, the existence of abounding fraud in the séance, and does not hesitate to denounce the tricksters who practice it as the worst foes to their so-called faith. He never fought more gallantly in our Civil War than he is now fighting these hosts of darkness. Those who are interested in this movement, whether believers or not, should subscribe to the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, and help a manly effort to bring the truth out from the clouds of superstition that now enwrap it."

Archæological Delvers.

Marvelous has been the progress made in the last twenty, or even ten years in archæological discoveries, vestiges and relics of past ages having been unearthed in different parts of the globe which have enabled scholars to corroborate ancient and biblical history and which have thrown a flood of light on peoples and races that seemed all but mythical. A discovery lately made in Egypt is not one of the least wonderful, as described by Prof. Sayce in a recent lecture at Manchester, England, which brought face to face with modern times the early age of the world that saw the Israelites groaning under Egyptian taskmasters. On the eastern bank of the Nile there was a long line of mounds which the natives of that country knew by the name of Tel-el Amarna. Some two years ago, while a few of the natives were at work uncovering these mounds, they found at the foundations a number of clay tablets covered with characters which never before had been seen in Egypt. Prof. Sayce, on close inspection, found that these tablets were messages and dispatches written in the Babylonian language, and though half obliterated he was able to see that some of them were letters written by the princes and governors of Canaan nearly 1,430 years before Christ, or even before Joshua, who fought the battles of Israel, was born. It is rather startling to learn that at that early period of history the chief sovereigns of the world, separated by vast tracts of country, were carrying on active correspondence, but a greater surprise to find that not only the kings of Assyria and Babylonia corresponded with the Egyptian monarch in the language and writing of their own country but that continuous literary intercourse was being carried on throughout the whole length or breadth of western Asia, in fact that the whole civilized world 3,500 years ago was as closely knit together in literary intercourse as they are in these modern days with our vaunted cheap postage system. Whatever happened in a remote part of the then known world was immediately communicated to the royal court of the Egyptian government.

He Glories in Discontent.

The newly installed pastor of Plymouth church, Brooklyn, the Rev. Dr. Lyman Abbott, has no leaning toward pessimism and but very little respect for pessimists. "The man who is dissatisfied with things as they are," he says, "is very likely to fall upon one or two horns of a dilemma; he is either impaled by disappointment or impaled by satiety. The looking at life as the pessimist looks at it may be properly described as the disease of ideality. Such a one says that life always ends in a battle, always ends in sorrow. Let us look then at what is, not at what might be. This world is not an ideal world. The beatitudes of Christ are often preached from, but seldom the woes. Human nature is not what it should be. Paul, in his day, said, 'there is not one righteous, no, not one.' There is not one of the daily newspapers—not even the Sunday editions of the daily newspapers—that will make such an indictment as that. I glory in the sense of discontent that prevails. Dissatisfaction and unrest are signs of life. You could never have a living tree unless the seed was destroyed. There is good in life. The world is full of evil influences, but it is full of good influences also." When men read in the daily papers of the blight that has fallen upon some household and dished up with all the sickening details, they do not stop to think of the thousands of beautiful homes with their pure lives that do not find any story told of them in the newspapers. The balance is often all in favor of the good. "The world does grow toward righteousness," concludes Dr. Abbott, "not as fast as Jonah's gourd, but it still grows fast. We are put into this world to be dissatisfied, and it is admirably adapted to that end. It is not our home; our home is beyond. This is a schoolroom, it is not the house."

Bellamyism and Free Love.

The *Atlantic Monthly* for February publishes a paper from General F. A. Walker, critical of Bellamy's book. The Chicago *Tribune* re-publishes and in an editorial supplements Walker with the following:

There is one point which Gen. Francis A. Walker does not touch in criticising Bellamy's book, probably because Bellamy does not directly set it forth in his love romance, but it is there in effect, though he did not dare name it. It underlies his scheme, as it does every other socialistic scheme. It is free love. The whole tendency and effect of his plan runs in that direction. There is no inducement for men and women to marry in Bellamy's scheme of society. There is no need of rearing a family. The children are taken as soon as born and are brought up, cared for, and educated by the "State." The parents need have nothing to do with them. Their only domestic duty to the State is that of breeders. There are none of the elements of the home in this socialistic scheme. The woman has no home duties to perform. The washing and ironing are done in laundries. The cooking is done in outside cookeries. The sewing and mending are done outside. There is to be no such thing as household work. Is it possible to conceive of a home in which there are no work and no children? Is it

possible to conceive of any permanent marriage relation under such circumstances, or of any other drift of such a system than into free love?

And this is the bediamite paradise of men and women, without personal liberty, ambition, industrial motive, aspiration, or reward of skill, with no personal ownership, no provision for elliminating drones or drunkards; and, after destroying the family, seeking to reform men by machinery instead of motive. Such is the system liberty-loving families are invited to join, establish, and impose on the community.

Lake Pleasant Camp.

The new auditorium at Lake Pleasant Camp next summer will echo many voices new to that ground. The Management informs us that the following speakers have been engaged: The Reverends Minot J. Savage, J. W. Chadwick, Rexford, J. E. Emery and Robert Collyer; also Hon. Sidney Dean, Mrs. Fanny Davis Smith, Mrs. Sarah Byrnes, Mrs. Tisdale and J. Frank Baxter. A few more of equally high grade are yet to be secured. Mr. J. Clegg Wright is to be one if dates can be arranged. We congratulate the Management on this splendid list of Spiritualists, Unitarians and Universalists. It is a pointer in the direction of the "Church of the Spirit."

The popular lecturer and medium, Mrs. Carrie Twing, lately created quite a sensation at Almira, N. Y., according to a report forwarded to us clipped from the *Gazette* of that city. On Sunday evening, Jan. 26, she spoke to a large audience in Knights of Honor Hall and was listened to with deep attention when, just as she was closing her discourse she electrified her hearers by strongly espousing the cause of Mrs. Eilenberger, the accused murderess of William Edwards. She said: "I wish to speak in behalf of that woman who lies incarcerated in your prison, for unless the spirits of the other world are false and untrue, she is innocent of having shed that man's blood. I implore you all, men, women and children, to use your influence in her behalf and help free a guiltless woman. If she is hung," she continued, "instead of one falsely accused murderess, there will be fourteen or fifteen murderers, judicial murderers it is true, but none the less are they murderers." Interviewed the following day by a *Gazette* reporter, Mrs. Twing said "that she obtained the information regarding the Edwards tragedy through the medium of her guardian spirit which held communication directly with the spirit of Edwards, and said the spirit told her that the pistol was in the hands of Edwards when it was discharged; that he was holding it behind him for the purpose of keeping Mrs. Eilenberger from grabbing it and was backing away from her when he ran against something which caused the weapon to go off with the result with which all are familiar. Mrs. Twing said she had never seen Mrs. Eilenberger and had no personal interest in her beyond what was due from one person to another who was in trouble." The same paper says that the words spoken in regard to Edwards were received with great eagerness and evidently made a deep impression upon the minds of those present.

Samuel Fallows, D. D., of this city, Bishop of the Reformed Episcopal Church, has always been noted for his patriotism. He did his part in the little unpleasantness between the North and South some years ago and has always been in the front rank of every patriotic scheme. His theology is bad, very bad indeed, but he don't do any harm with it for nobody believes he believes it. Everybody has faith in his patriotism, however. He has just founded "The American Society of Patriotic Knowledge," the object of which is to promote patriotism among children and prepare them for good citizenship. A part of the scheme is a magazine to be called the *Home, School and Nation*. The project is approved in advance by leading Americans, and as the Society is officered by Chicago men, largely, its success is assured. We are not without hope that the patriotic bishop will yet be redeemed from the theological blindness which now afflicts him. A little more knowledge of psychics added to his patriotism will make of him a good Spiritualist.

Mrs. Imogene Fales, president of the Sociological society, who is spending the winter in California, gave a lecture upon co-operation before the Nationalist Association of Los Angeles, on Sunday evening. It was able and received with profound attention. She spoke of the struggle for existence, the power of organized wealth, told how competition crushes the weaker still lower, and gave her opinion as to the steps necessary to attain practical co-operation and the universal brotherhood.

"We are raising," she said, "the banner of a new crusade for the enforcement of the law of Christ to all the relations of life; for the new wine of the spirit of God is no longer held within the narrow confines of ecclesiastical life. Like the sun, it is pouring itself abroad universally, entering humble souls, as of yore it entered the hearts of the fishermen, sending them out into the world to preach the old and ever new gospel of human brotherhood. And this gospel is being preached to meet the needs of the world to-day. It makes its own interpretation, and says, "Make your neighbor's interests identical with your own." Human selfishness has upreared a barrier against the ocean tide of divine love, but it can no longer keep it out. The needs of life are pressing upon men and they are calling for union—for human help and brotherhood. At last the command given so many centuries ago is meeting with response. But let us work intelligently; let thought be wedded to feeling.

The forces must begin to marshal into line; time for agitation and education has not ceased; it has hardly commenced, but the time for action has come. Carry forward the educational work until the new social order is in the heart and on the lips of every one. But let the hands interpret the heart. Have a clear vision of what is required for the transformation of society, and then take the steps necessary to its accomplishment."

The *Independent* is fond of exhibiting its ignorant bigotry touching Spiritualism Here is a sample: "A spiritual writer speaks of Heaven as being here 'begun in the soul,' and as to that soul 'the living proof that makes the Heaven to come credible.' This is a scriptural idea. A Christian here has the 'earnest' of his heavenly inheritance. The eagle eye of his faith reaches beyond the grave and penetrates into the blissful things that await him in another and better world." So far good, but the bigotry comes out in this next paragraph:

"The man who tries to penetrate secrets which cannot be penetrated by any amount of human thought, Paul describes as 'intruding into those things which he hath not seen.' He advised the Colossian Christians to have nothing to do with such a foolish and presumptuous intruder. (Col. ii, 18.) The advice is good in any age. Things that are absolutely beyond our reach we had better let alone, and attend to those things that come within the province of human thought." The *Independent* man is evidently a Spiritualist. Some day "the touch of a vanished hand," the sweet and sacred sense of the real presence of a departed friend may bring a change of heart to this writer, and he may see his former self with repentant shame.

The official reporter for H. J. Newton's New York Society, in an account of a late Sunday afternoon meeting furnished to the *Banner of Light*, says: "Mr. H. J. Newton criticized the motives of Dr. Buchanan in his strictures on certain phenomena of Spiritualism and mediums." How bad Prof. Buchanan must feel about it. To have his motives impugned by the champion of Eliza Ann Wells will prove more demoralizing than the Russian Grippe to the veteran scientist. And, too, as if to add crushing power to the anathema, the aforesaid account relates that the meeting was opened by Mrs. M. E. Williams. With Wells and Williams for figure heads, Henry J. is a holy terror in a long range contest, say, for instance, where his opponent is no nearer than Boston or Chicago. When it comes to an encounter face to face—as in Judge Beach's court—then Henry J. runs away. That he has more discretion than valor is fortunate for the second-hand women whose bogus goods are becoming unmerchantable in spite of Newtonian bronzing.

The Talmagian tour through the Holy Land was one of thrilling interest, especially to Talmage. Everything he touched "thrilled" him excepting "corner-stones,"—they stuck to him. While pressing the soil of Jerusalam and of Bethany he had two distinct sets of emotions that conflicted one with the other to so great an extent that his nerves became altogether unstrung. When he stood on the spot on which he was sure the cross was erected his feelings were so greatly cut up and lacerated, that in attempting to read the Bible story of the crucifixion he broke down completely. But his tears were not so blinding as to prevent him from keeping a weather eye out for another corner-stone for his Brooklyn tabernacle, the one he had already secured in Athens not being sufficient, and bracing up for a moment he gathered strength enough to pilfer a stone from Golgotha and load it upon a camel's back, and then lapsed into his lachrymose condition again. He tried to buy some real estate in Jerusalam but the Turks wouldn't sell him any for love or money and he had to leave the country empty handed.

At Horicon, Wisconsin, a man at a greatly advanced age, by the name of James Colby, died, leaving numerous descendants of four generations, there being not a few great-great-grandchildren among them. He left a will in which he bequeathed a small sum to one granddaughter, and the balance to a daughter, Mrs. Lyon, which is said to be about $16,000, though each of his other children are to have one dollar a piece. There has been an interesting contest over the will in consequence, the contestants claiming that Mrs. Lyons had used undue influence over their father. They further protest that Mr. Colby was insane, because he was a Spiritualist, claiming that he had communion with spirits. The case was concluded January 30th. Judge Mann holding that the will was valid. The Judge said that while it had been proved that Mr. Colby had been a firm believer in Spiritualism, it had not been shown that he was insane on business matters.

GENERAL ITEMS.

The *Alcyone* of Springfield, Mass., has in course of preparation a report of Frank C. Algerton's conduct in that city.

Mr. J. H. McVicker has presented to the Chicago Board of Education a bronze medallion portrait of the late Judge W. K. McAllister, to be placed in the McAllister School.

A woman, thirty years of age, would be glad to find a home in a Spiritualist family where she can do general housework for a moderate compensation. Address lock-box E, Moravia, New York.

Mr. Milo Porter, one of the original promoters of the RELIGIO-PHILOSOPHICAL JOURNAL, passed to the Spirit-world on the 7th inst. His funeral took place on Tuesday of this week. Mr. Porter was an industrious, thoughtful, amiable and honest man.

On another page will be found a contribution from Lyman C. Howe which has been crowded out for several weeks. "Shall Spiritualism be absorbed by Agnostic Unitarians?" furnishes a theme for the best thing Mr. Howe ever penned, regarded merely as a bit of composition aside from all considerations of the merits of the question. Mr. Howe is, however, so broad and tolerant that we have no doubt he would gladly welcome an organization on the basis advocated by the JOURNAL, or that so ably set forth a few weeks since by Rev, A. N. Alcott, which would be so all-embracing as to leave out no sincere and upright seeker of truth and righteousness who desired affiliation.

Mrs. Laura Curts, whose residence was advertised as temporarily changed, last week, is now permanently settled at 119 South Lincoln street between Madison and Monroe. She will treat patients at her residence between the hours of 9 a. m. and 2 p. m. She will respond to calls to visit patients at any hour after 2 p. m.

The New York *Press* informs its readers with refreshing modesty that that "city, big as it is, is a small part of the United States, and by no means the whole State of New York." No other New York paper could ever be induced to make such a frank admission. It furthermore says that "To have here a World's Fair the world outside of New York City must be invited and encouraged to contribute," which is about as cool a piece of impudence as could well be put in so few words.

Contributors will greatly oblige by refraining from sending us dialect poetry and prose. The English language will answer our purpose; and unless one has marked genius for mangling it, one had best not purposely attempt the hazardous work. We also venture with fear and trembling to remark that if those who feel inspired to rhyme would only study the art of poetry and put a tithe of the labor on their work that all great poets have to give theirs, it would make the editor's life more endurable and its span much longer.

On Tuesday evening of last week, Mr. J. Clegg Wright and Dr. Alice K. Maltby, were united in marriage at Cincinnati. The *Evening Post* of that city, in its account of the ceremony, says: "The courtship was short but sweet, and Miss Maltby was induced to name the happy day. The simple ceremony of the Presbyterian faith was the means last night of making two joyous hearts beat as one." The JOURNAL wishes Mr. and Mrs. Wright the full measure of connubial bliss and all the success which the fine talents on both sides should vouchsafe.

A correspondent from Denver desires us to personally vouch for the *bona fide* nature of Mr. W. A. Mansfield's claims as a medium for independent slate writing. We cannot do it. We never have had an opportunity to personally test his mediumship. He spent some weeks in Chicago last fall, but left unexpectedly on account of illness before we had seen him exhibit. He is, however, well spoken of as a man and a medium; this is as far as we can go. Our correspondent had better investigate for himself, as Mr. Mansfield is now in Denver and is likely to stay some time in Colorado—so he wrote us last week.

Several hundred subscribers are in arrears for the JOURNAL. For reasons which oblige credit in nearly all lines of business in the west the publisher has continued the credit system, which is also followed by all religious weeklies in the city, much against his inclination and best interests. If the names of some of the delinquents were published it would cause great surprise. We trust these subscribers will not have the sense of justice borne in upon them so strongly that they will no longer be able to withstand its promptings, but will pay up at once and renew.

The RELIGIO-PHILOSOPHICAL JOURNAL still holds the even tenor of its way, notwithstanding the efforts of all its enemies, little and big, to down it. It was a herculean task for Moses and Aaron to lead the Israelitish slaves out of Egypt. Again and again the brutish intellects turned back to their flesh-pots, their old desires, and their old worship. And so it is with the slaves and fetish worshipers of a later day. We sympathize with Col. Bundy, when those from whom he should have support and moral help at least, turn upon him, and we glory in his courage that does not quiver, nor tremble, nor fail to speak what he thinks to be right and true. We earnestly hope the burden he carries will not overwhelm him as it did Moses, with the promised land in sight.—*Hermetist.*

Mrs. Morrell.

To the Editor of the Religio-Philosophical Journal.

Mrs. Mary C. Morrell, one of New York City's best mediums, is on her way to Chicago where she will stay for a few weeks. Mrs. Morrell formerly resided in Chicago, and no doubt her old friends will be glad to renew their acquaintance with her. She may be found with Dr. Mary A. Morrell, No. 812 63rd street (Englewood.) Your correspondent has been cognizant of Mrs. M's mediumship for several years, and knows her to be one of the best business, prophetic and psychometric mediums to be found.

New York, Feb. 5. FRANK W. JONES.

Wm. Henry Maule, Philadelphia, Pa., has issued a catalogue which is a marvel of compactness. It contains 100 pages of large size, big enough one would suppose to contain everything usually found in a catologue printed in the ordinary manner—but every corner in this one is filled. Veritably it is a good measure, pressed down and running over, and yet not a superfluous word in it as far as can be seen after a careful examination. The way in which it is arranged and printed will delight every true printer who takes it up. Its overflow of good things will equally delight the farmer and gardener who reads it. Many valuable vegetable and field seeds have been introduced by Mr. Maule, and in his present catalogue will be found new varieties which have been demonstrated by trial to be decided acquisitions. Thousands of the farmers and gardeners all over the country, who are his regular yearly customers, testify by their continued patronage to his honorable methods. Mr. Maule has made a rule not to sell to wholesale or retail dealers in seeds. His immense business is conducted with the planter direct.

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Supreme Court of New York.

ACTION FOR LIBEL.

Damages Claimed $20,000

ELIZA A. WELLS, Plaintiff,
JNO. C. BUNDY, Defendant.

Case Dismissed at Plaintiff's Costs with an Allowance of $200 to Defendant.

The offense charged was the publication of the following:

"If necessary we can prove in the courts of New York City that Mrs. Wells is a vile swindler, and has been for years using trick Cabinets and confederates."

Plaintiff's cause championed by H. J. Newton. Case called for trial December 3d, 1889, in a court of Plaintiff's selection With a jury in the box, the Judge on the bench and the Defendant present, ready and anxious to keep his word, Mr. Newton backs down and refuses to allow the case to go to trial, which course is considered by able lawyers as

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As an alleged Materializing Medium, together with Plaintiff's Bill of Complaint and Defendant's Amended Answer, the Questions of her lawyer to the Jury, Argument with the Court, Rulings of the Court, Action of Defendant's Counsel and Dismissal of the Case.

The Editor of the JOURNAL asks no favors of the Spiritualist public in considering this or any other case; he only asks that people shall inform themselves correctly before uttering opinions either in print or otherwise. For this purpose and for public convenience, and to show the dangerous menace such tricksters and their fanatical dupes are to the welfare of the community in general and Spiritualism in particular he publishes this pamphlet.

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—A—

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Voices From the People.

AND

INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

A TRIBUTE TO RALPH WALDO EMERSON.

MRS. L. C. SMITH.

Oh! soul of greatness, whence thy magic power?
Where slept thy spirit through the ages past?
What pearly-bed contained the priceless dower
That time has floated to our shores at last?

What subtle law, up from the rocky steep,
Guarded thy being with a jealous care,
Through countless years the steady march to keep
That bade thee Nature's evolutions share?

Blended and woven by the changing years,
Till finest mould the human form outwrought,
Speaking in love's soft, sympathetic tears
And manly pride, with spirit freedom fraught.

And yet through all this silent, winding way
From every realm some element was caught
To build thy soul, our starbeam of to-day
Of burning eloquence and living thought.

Fitting thy mission with a wondrous power—
Stored with the knowledge of the boundless past
And with a rare, prophetic, Godlike dower,
Reading the future by the shadows cast.

This well-poised man in majesty and might,
Our hero stands a God in faint disguise,
Pointing the way of wisdom's endless flight
When angels greet him in the love-lit skies.

With tender thanks we hail thee, beacon light,
Marking our path by thy effulgent ray,
Girt with the shield of freedom's daring flight,
A trusty vanguard on the upward way.

And still we pray thy sleepless vigils keep
Till human life shall bear a brighter son,
Soaring aloft up from the rocky steep,
Proving the law by nobler victories won.

Rochester, N. Y., Jan. 1, 1890.

CHARITY.

A beggar died last night, his soul went up to God and said:
"I come uncalled; forgive it, Lord; I died for want of bread."

Then answered him the Lord of Heaven: "Son, how can this thing be?
Are not my saints on earth, had they not succored thee?"

"Thy saints, O Lord," the beggar said, "live holy lives of prayer;
How shall they know of such as we? we perish unaware."

"They strive to save our wicked souls, and fit them for the sky;
Meanwhile, not having bread to eat (forgive), our bodies die."

Then spake Lord God of Heaven in wrath, and tones of angry pain:
"O men, for whom My Son hath lived—was crucified in vain."

—Arthur Symons.

OUR POLYGLOT EXCHANGES.

Revista Espiritista de la Havana commences a new volume with the January number, doubled in size and otherwise greatly improved, indicating both material and spiritual progress. It copies entire the remarks of commendation made in a recent JOURNAL, in which we said that the only thing we regretted was that the *Revista* should be a supporter of the reincarnation theory, and then it adds: "Excusing the part relative to the doctrine of reincarnation, upon which, as our North American colleague will comprehend much could be said, we cannot do less than return our most sincere thanks for its expressions of regard and we hardly know how to be sufficiently thankful for them. At all events we wish to assure it of our most cordial reciprocation." A pretty little poem entitled "Ved! Oid!" appears on the 14th page, a translation of which was published in the JOURNAL ten years ago.

Le Messager of Liege, Belgium, reports "Two extraordinary cases of somnambulism which are attracting the lively attention of psychologists in the faculty at Berlin. A little boy eleven years of age and his sister nine years are quite often suddenly seized with somnolence, and whether in their classes, at play or wherever they may be they are both brusquely thrown into a profound sleep while walking, running or sleeping, and in the middle of a sentence they will be seized, leaving the words which they were saying unfinished. After being put to bed they wake up and immediately begin their conversation where they left off at the moment of their seizure, but if they are not put to bed they continue to do what they were about at the moment of losing their consciousness. If they are overtaken by somnambulism while walking in the street they keep right on and never fail to reach their destination."

La Revue Spirite for December has an interesting correspondence which we translate for our columns: "Are there really such things as ghosts, that is to say, dead people who appear at will to revisit their relatives and friends whom they have left on the earth? At all times and in all the countries of our globe, among barbarians as well as among civilized nations, the matter of the apparition of deceased persons has been discussed, and the gravest and most critical historians have not disdained to make mention of them and thus braved the ridicule of skeptics. I herewith send you the story of an apparition which I have just copied from a Spanish author, Dr. Jeronimo de Alcala, born at Segovia in 1563; so the story, you will observe, goes back to the 16th century. A young Spanish gentleman who had the grade of ensign in the army of Charles V. heard that one of his comrades, an officer like himself who occupied the same room with him and for whom he had the greatest appreciation, had just been killed. Pierced to the heart with grief he shut himself up in his apartment, his mind wholly given to the loss that he had so cruelly sustained, but little by little overcome by fatigue and the excess of sorrow he went to bed leaving a night-lamp burning near him. He had hardly slid himself under the covering than he saw very near his couch his deceased friend—the same for whom he was mourning—his face pale and attenuated. The young ensign was dumbfounded, and the two looked at each other without uttering a word. A moment ensued and the dead man began to disrobe himself and without any ceremony got into bed by the side of the living companion. Seized with terror the ensign hitched over as far as he could to one side of the bed drawing the clothes with him and putting his legs outside, but in spite of his effort and precaution he could not entirely avoid contact with one of the two legs of the defunct. This leg was so icy cold that he felt himself chilled to the marrow. He felt exactly the same sensation as one would if buried in a snowbank. Being unable to conceal the fright that this grewsome neighbor caused him, the wretched man made the most expressive gestures of it to him. The dead man who had anticipated a very different reception and who was apparently very much afflicted by it, disappeared like a vapor, leaving the young ensign, so greatly prostrated as to require many months for his recovery.

I submit this curious anecdote to the savants who, setting the skeptics at defiance dare to make the question of ghostly visitants a special object of investigation.

In the meantime I am continuing my experiments in the movement and displacement of inanimate objects at a distance and without contact. The sensitives now stand at the distance of one metre from a round-table, and the objects upon it still move about and take their customary little promenade. Yesterday, with two sensitives only, one of which was hardly serviceable—the weather being dark, cold and rainy—at a distance of a metre the objects left their places and moved about over the table. This is a grand advance to chronicle.

HORACE PELLETIER.

District Judge, officer of the academy at Candé.

Nothing Entirely Lost.

To the Editor of the Religio-Philosophical Journal.

Failing eyesight prevents my reading, but with black ink and a coarse pen I can write some yet, and if what I say may not be worthy of space, throw it among the waste. Nothing, however, can be entirely lost, though some things fill a much more exalted place than others. It is so in all things. It is better to think, and send the thoughts out upon the air than to be thoughtless. What a variety of thought has been put on record on the subject of religion! Can you explain, ye spiritually wise, and understandingly interpret the visions of St. John as recorded in the Revelations? There seems to be such a pouring out of the wrath of God in them. Mankind is of his own creation, then how is it that Infinite wisdom and power could have been so overreached by an opposing individual and so to influence the action of man as to make God their Maker so mad. All nations have a system of religious thought. Are not these systems the highest expressions of which they are capable? Is there not evidence of sincerity in the mother who sacrifices her child to what she believes is her duty to God? The world has outgrown that conception of duty, and is outgrowing every day many things of equal folly. Christians claim their system as the only one acceptable to God. It tells us that four thousand years after the creation of all things, a plan was adopted to undo the effects of miscarriage, and all who would understand and accept it should be rewarded by admittance into a place called heaven, and all who did not should be punished; not as a parent would punish a child, or as Nature punishes a violation for benefit and improvement, but eternally to make them suffer as a revengeful expression. What untold millions are confined in this place of suffering; yet on they come, and millions daily swell the number of this fixed and changeless abode. I know that I would rush to the rescue of a suffering child, man, or brute, but as I am a Spiritualist, I am told, that such are not admitted into this heaven. I know I would not wish to be if one of my dear ones were left out. I can believe that the God element is within us all. God the Father, humanity the Son, spiritual influence the Holy Ghost, three in one. That these elements are susceptible of eternal growth, and condition for that growth are continually improving as eternity rolls on. That the ruling attribute of love will have free course, be glorified, and that no soul can be eternally lost. Many on earth are buried it is true, but the resurrection of Christ within them is certain, and will be manifested.

PETER THOMPSON.

Ceredo, W. Va.

Interesting Notes from Grand Rapids, Mich.

To the Editor of the Religio Philosophical Journal

At the meeting of the Religio-Philosophical Society of this city Jan. 26, our hall was crowded with eager inquirers into the workings and possibilities of spirit powers, who listened attentively and appreciatively to an eloquent and clean-cut lecture by Dr. U. D. Thomas upon "The Mission of Spiritualism." The speaker clearly showed that the teachings of Spiritualism were intended for us to live by, and make practical use of, in our daily lives for the betterment of ourselves and our fellowmen, and not to be used as idle toys for amusement. At the close of the lecture Mrs. Thos. L. Lawson took the floor and after a short but ringing address gave seven spirit descriptions in a few moment's time, giving names and circumstances with such marvelous accuracy that every one was recognized, which is the more remarkable (to strangers) from the fact that Mrs. Lawson makes it a rule not to give descriptions for any person who is known to her. One description, accompanied with names and a message, was that of the wife of a prominent physician who had passed out but a few days before. The manifestations of joy with which this test was received by the mourning relatives present stirred the hearts of the audience to their very depths. If I were to herein echo the praises which are showered upon this most earnest and faithful medium, they would fill entire columns of your paper.

Last Sunday (Feb. 2) we had another rousing meeting, and were surprised by the presence of a representative of the official daily paper here, which has never been very friendly to Spiritualism. After an address (by the writer) upon the "Religions of the World; Modern Spiritualism the embodiment of all that is valuable, truthful and provable in any of them," Mrs. F. V. Jackson gave numerous psychometric readings from articles passed to her by members of the audience. The reporter above mentioned asked our chairman "if her success was not due to collusion between her and the people for whom she read?" The chairman suggested that he try it himself by passing her some article, which he did. Mrs. Jackson immediately turned Mr. Reporter with such a rapid and accurate dilineation of his character, adding several tests and a description, that he acknowledged in his report that she "hit the bull's eye so often that it made him nervous." Mr. Chas. Wilsey then gave the reporter another description of his father, which he acknowledged. The report in the paper (a column and a half) was so satisfactory that we feel much as do the missionaries in a foreign land after converting the heathen. Spiritualism is rapidly becoming more popular in this city.

F. D. YALE,
Sec'y. R. P. S.

Mediumistic Experiences.

To the Editor of the Religio-Philosophical Journal:

An author of some note says, "truth is simply nauseous." The public don't want it; it must be dressed up in a romantic manner to please the reader. The bigger the lie the better they like it. Now Spiritualist lecturers often get to soaring so high in the clouds of transcendental trash that they forget all the world and its people. If they only knew how their hearers and readers yawn over it they would quit in disgust. I am going to give the simple truth, just for the novelty of the thing.

Some thirty-five years ago when our religion was new and novel and but little fraud or humbug were mixed with it, my wife and myself were developed as mediums. To my wife it came in the simple form of magnetism for the sick, and friendly communications from the dead. They all seemed so natural and life-like as to be very convincing; but alas, our natural life has stern duties and as we were poor her maternal and household cares made all the higher influences unavailing against so many adverse influences. How many splendid mediums, too deserving and modest to assist themselves, have been lost to our cause while the brazen faced frauds have lived and fattened on the public with grand success to themselves only. Now, while my wife's influences were of an elevating character, I will only give the exact truth of my own influences, of what orthodox people would think to be of devils themselves. I was brought up religiously and respectably, and all that, as in our farming community I never mixed in with low characters; but, reader, I am not going to inflict on you a long personal narrative, only to illustrate great truths. I was first influenced from sitting in a circle where we were all intent on bringing out a little girl medium, as we all thought I was not a subject, but I was influenced to crawl under a lounge and swear like a pirate, acting the drunkard and desperado of the wild West until I sank into a kind of trance, laying helpless for over a week. All the while many different characters seemed to be talking to me incessantly on religious subjects—in fact the Methodist "power" was no circumstance to the wonderful experiences I went through. At last I became so weak as to be insensible, but soon woke up all right with a big appetite. I thought before it would be fun to be a medium, but I got more than I bargained for of cruel, deep experiences that almost took my life away, and never after could I in these many long years ever become skeptical of a future life or the terrible power of spirit influences.

I should like to give some original philosophy of spirit and material life which I learned through spirit intercourse, but in this article I have only room to give what I found to be the great essentials of a higher mediumship. I was making good progress as a medium for all kinds of spirits to communicate, and soon learned that there is for any one who aspires for the good, a higher class of spirits who can reach them through control of lower ones. The lower ones have certain rights to operate our mortal minds, but if the medium really desires something higher, a controlling magnetism checks them in anything improper. I never used liquor or tobacco and when a spirit through me begged clamorously for either, or was inclined to act unruly, they always received a check on their actions. It has been a terrible drawback on the progress of our faith that the commonplace, ignorant rabble of spirits will come through mediums, but it can never be prevented, only people must learn that the spirits of the dead are a vast, innumerable multitude of all sorts and sizes of mind and conditions. When we consider the common-place condition of the vast mass of human animals who have no aspiration but to gratify their lower passions, get food for sustenance, get clothing, supply their innumerable wants, and the energy lost in reproducing our species and the rearing of families, and then above all these, the disgusting sensuality of the masses, whereby in one form only, nearly a thousand million dollars is spent yearly in liquor in our country, what hope or help is there for ever making a spirit world more than a vast hell of unsatisfied desires. The idea that spirit is above and beyond material influences is the greatest of all false philosophies. I found I made rapid progress in mediumistic powers if I only could have leisure and freedom from material care; but the hard, coarse work of the farm and a family of children to provide for made me give up in despair. I say boldly, that hard, physical labor is death to a higher intellectual mediumship. Do physicians, priests or ministers ever work hard? How would it seem to our ideals of Christ, or of his apostles, after his death, working for a living at hard manual labor! Even the thought of a heaven of bliss in future life, devoted to manufacturing or farming, is disgusting.

HENRY VOORHEES.

Came to Meet Her.

To the Editor of the Religio-Philosophical Journal:

Mrs. Eliza Jane Sherman passed to spirit life Friday morning, January 17, 1890, aged 60 years, at the home of her son, Dr. G. B. Bennett, Hampstead, N. H. Mrs. Sherman was one of the early workers in the spiritual cause, having been one of the active mediums for spirit communion for more than thirty years, also having done noble work years ago upon the platform as a lecturer. It was through her generous labor that the first Spiritualist society of Haverhill, Mass., was inaugurated and kept in action until an interest was created whereby the little flock were enabled to obtain speakers to help her a part of the time.

Mrs. Sherman was twice married, her first husband being Mr. John Henry Bennett, by whom she had three children, Dr. G. B. Bennett being the only survivor in the form. Her second husband was the late Robert Sherman of Newburyport, Mass. It was in the Sherman home where the real spiritual mediumship was performed. Mr. and Mrs. Sherman both being true Spiritualists and honest workers in the cause; their home was ever open to mediums and lecturers, both for séance and conference, until Mr. Sherman passed over, some twelve years ago, since which time Mrs. Sherman has made her home with her son.

That her religion was of value to her will be seen by her glorious birth to spirit life. On the Friday morning of her deliverance to spirit life, at ten minutes before 5 o'clock, a. m., her son was standing at her bedside when she looked about and exclaimed, "Why, Philip Richardson, are you here? and you too, Mrs. Richardson?" Then turning her eyes, she said, "Why John Henry, are you here? take me out—take me now—take me now." Then as if listening to some one speaking, she asks, "In two hours?" The son knew full well that his mother had seen and heard her spirit friends. Mr. and Mrs. Philip Richardson were dear friends and neighbors at Newburyport, Mass., and John Henry was her first husband, who had come to meet her and conduct her home. At ten minutes to 7 she revived and asked the question, "Was it 5 o'clock, George?" "Yes, mother, and it's almost 7 now." Then, as though the hour had arrived, she closed her eyes and joined the loved ones over there. Funeral services were held on Sunday the 19th, Rev. Luther F. McKinney, of Manchester, N. H., one who knows the value of spirit return, officiating. The remains were laid beside her first husband at Exeter, N. H.

Haverhill, Mass. W. W. CURRIER.

A New Experience.

To the Editor of the Religio-Philosophical Journal.

Is there intelligence in electricity or phosphorus? The night of Dec. 23, 1889, I was alone in my house and went to bed at the usual hour, somewhat lonesome, as all had gone to the theater. I was thinking of friends long since gone to the spirit land when I saw a hazy light over my bed. The electric light shines in my room from the street, but my bed is in such a position that it doesn't shine on that. I put up my hand in the midst of the light and lo! it formed itself on my fingers in little flames like taper lights. I asked the question, "Is this the work of spirits, if so, make three lights"; it was done. Then I talked with the lights and they answered all my questions for an hour or more and would obey when told to go from one finger to another. I said, "If my husband is here, please shake hands," and a light came on the palm of my hand that I even felt a thrill from it like a touch of the hand of the one long since gone to spirit life. This is a new experience, and since I have had it once I have tried to get it again but without success until last night. Not being able to sleep I put up my hand and asked if my spirit friends would make a light on my hand and it came first in small points not larger than pin heads then one came in the middle of my hand as large as a dollar. What I want is to have the skeptic tell me how it is that these lights can talk and seem to know my thoughts; for sometimes I asked questions mentally, and sometimes vocally, and answers came to both.

SARAH GRAVES.

Grand Rapids, Mich.

Philanthropy and Carnegie's ism.

To the Editor of the Religio-Philosophical Journal.

These are synonyms of two widely separate principles and yet one of these living isms takes upon himself the great task of amalgamating both, forgetting that the latter is the cause of the former, although strange to say the latter is the emanation of evil, while the former is an attribute of good. The present unaccountable lethargy of those who produce wealth and permit it to flow into channels where it does not belong, is one of the queries which confronts one who sees. Carnegie calls himself and his like, "Managers of Men!" Tools of events and shadows of the future, is what one may see in the shadows they cast. The one dies with wealth wrung from others—not only dies disgraced but is more than so while living. No man in whom the soul is active wishes to accept lazy charity and dependence on others; the only philanthropy he seeks is help, so he can help himself and thereby help others. "They are trustees of their wealth" is an assertion of wide interpretation. Whose wealth? Their own. Then they are no trustees. If it belongs to others they hold it wrongly. The seven points to which he alludes, where philanthropy could be best applied, are a wonderful product of monopoly genius. They would not benefit those intended. His statement that all surplus of wealth, brains, muscle and spirit should be used for the benefit of the whole community is all right as far as such statement goes, but all such assertions remind me of one who hears a sound and does not know whence it proceeds or what it means. The first requisite in bettering the social condition is for every one of us to forget self and give—which is a law of nature—give of our surplus, whatever it may be, and above all give of our spirit. Build a man up so that he may do the same for others. How many of us are doing it? Look at the results of selfishness throughout the world and then remember, as the pendulum of time swings through eternity, where your actions then will be. If Carnegie's brow is itching for a crown, he can earn such in Pennsylvania.

ALEX. GALITZIN.

Emporia, Kan.

Rev. A. N. Alcott on Organization.

To the Editor of the Religio-Philosophical Journal.

I read with much interest the article in the JOURNAL of Jan. 18th by Rev. A. N. Alcott, and it certainly is one of the best I have seen, showing the true spirit of reform and brotherhood, with individual freedom in it. But in his second question he seems to fall short of the true answer. "What new thing might Spiritualism bring into church life?" It certainly is not a belief in existence after death, for all churches have that which he seems to think as good as the knowledge which we have, and it has not led any of them into the higher religious life which he feels the need of. I agree with him that the knowledge would fall equally short of it. The trouble with the churches has been, and still is, the scrambling and wrangling over the fate and destiny of those who continue to exist or renew life after death. Here is where Spiritualism brings in its "new thing" for the new church. Our forty years' intercourse with the denizens of that life, daily increasing, has given me and thousands of others the evidence that none of the creeds are right and that there is no forgiveness of sin committed in this life on entering the next, but that our works do follow us, and only there, as here, can we attain happiness and heaven by deserving it by our words and works. When a man knows he must starve in winter unless he works in summer he will be quite sure to work. It is what we learn of the life there that may be a basis for a higher church and a better life here than any sect of Christians has reached. The value of messages I have received and do receive cannot be estimated for they are above price, and I think would lead any one to live as far as possible up to the standard presented by Mr. Alcott, and thus add something for a basis.

Cobden, Ill. WARREN CHASE.

Our Work.

To the Editor of the Religio-Philosophical Journal.

There should be no disposition on the part of Protestant Christians, or of any class of men, to find fault with the religion of the Roman Catholics in this country, but it is the duty of every American citizen to guard against all attempted usurpation of power that shall endanger the life or liberty of any citizen of our common country. The pronounced intention of leading members of the Roman Catholic church to use again the inquisition and punish heretics, teaches us their real purposes. If open treason against our laws is advocated by the anarchists, we hang them, showing that we dare kill little dogs, but that we are afraid of big ones.

We are a brave people; we love a dollar, and when the poor hunted slave sought the north-star and liberty, the public press was gagged with dollars and threats to keep him from his goal. We hung John Brown and a few Chicago fanatics; but for the Jesuits we have a wholesome fear. They may threaten us with the inquisition and only a few newspapers dare say that their soul is their own in regard to this boss devil that lurks in the pope's toe. It is the duty of all good men to watch with care against all forms of oppression, as well as against all dangers to the state; and I thank the JOURNAL for the defense of the people as against this devil of Rome. I hope in my soul that the warfare will be further prosecuted.

M. O. N.

Clyde, O.

Who Knows the Address?

To the Editor of the Religio-Philosophical Journal.

I am desirous of obtaining the full name and present address of the following person. Some twelve years ago I met a French lady whose first name was Pauline, but whose last name has escaped my memory. She was an ardent Spiritualist, specially interested in spirit photography. She believed that Napoleon was her guide, and she had a number of spirit photographs of Napoleon. She was well known in America, and any one aware of either her full name or of her address is requested to inform me.

WM. E. COLEMAN,
Chief Quartermaster's Office.

San Francisco, Cal.

L. C. Smith writes: I always read the JOURNAL with deep interest. It will live.

A. Studebaker writes: I recognize that thoroughly honest journalism is the great necessity of the times. My belief that you are honest and fearless and at the same time efficient, renders payment for the paper a pleasure, and the reading of it, a source of profit.

Mr. John Stubbs, writing from Salt Lake City says: On arriving here I found a spiritual association, but rather backward—not at all organized. I can assure you I am going to do my best to put new spiritual life into the work. On Sunday Jan. 26th, I lectured on "Phenomenal Spiritualism" at the Temple of Honor Hall.

W. Freeman of Nashville, Tenn., writes: I hope soon, now that I am settled in the city again, to do something to increase the circulation of your JOURNAL. In my estimation it is in all its departments as near perfect as is possible in the present state of our surroundings. It leads all other papers that have come within my knowledge, and its progress from the first to the present has been healthy and gradual, and on a line with the intelligences with which I have become acquainted from the other shore.

Peter Swenson of Caddo, Texas, writes: I take this opportunity to write you that I am more than pleased with the JOURNAL. If all editors were as honest as you, and worked as hard to uplift humanity, we soon would have a different world to live in than what we now have. Allow me to say that I heartily second the motion of Hon. R. A. Dague. I can assure you many a Spiritualist would gladly unite with the Unitarian church. Our cause and their cause would be benefited, especially the coming generation. Liberal lectures are greatly needed in this part of Texas. They are really unknown here.

S. S. Todd of Kansas City writes: Allow me to say that I heartily endorse your editorial in the issue of 25th inst., respecting the circular of the Superintendent of the Census, "Spiritualists are not organized." It is not enough that the census report shall show how many Spiritualists there are in this country, by name, but the inquiry should be so formulated as to determine the number of those who believe in the existence of a Supreme Being, who believe in a continued existence beyond this life, and who believe in the doctrine that spirits revisit this earth and make their presence known. As a distinguished representative of those who believe these things, I think you may secure the desired action if you press the matter.

Mrs. B. M. Velsey, in remitting her subscription for another year writes: We would be lost without the good old JOURNAL. We take many papers and read the current literature of the day; one paper frequently quotes from its neighbor and sometimes disputes arise as to authorship, or which discovered a fact first and gave it currency to the reading public. Not so with the JOURNAL. Its views are its own, its ethics, morals and religion are the outgrowth of advanced thought, and scientific deductions are made from laws that govern universal worlds. Time and growth are inseparable companions whose footprints will forever refute the preachers' "In the beginning," or six thousand year theory.

C. W. Thorpe of Little Prairie Ronde, Michigan, writes: I have been a subscriber of the JOURNAL for over 20 years, and I am confident it grows better and better as the years roll by. I am very much pleased with your work. I often find a single issue of your paper worth more than a whole year's subscription. With regard to organization, I think we can do more good in a regular organized body on a platform as broad as the universe. With all the help so marshalled we can spread the philosophical principles of spiritual truth better than we can in any other way. With members sufficient we can at least keep the balance of power in our nation in proper hands, and thereby hold in check each and every denomination from getting control of the government. I am especially pleased with the warning articles in regard to Catholicism and the seeming determination the Catholics have in securing control of this nation.

Isaac S. Buckley in renewing his subscription to the JOURNAL, writes: I hardly know what we would do without your most valuable paper. It is a beacon light to my household; we know of the beautiful truth of spirit communion, having been investigators for the past twenty years. Since coming to this place we have found few friends to the cause, and strong opposition, as it is an orthodox town. We occasionally have our strength renewed by a call from Dr. A. B. Spinney and Mrs. Graves, of Grand Rapids. Some two months ago a Mrs. Russell of Silver Cliff, Colorado, came here to spend the winter with a sister. She is an inspirational speaker and magnetic healer. Since forming her acquaintance we have held circles once a week. She has given us good tests and some very fine lectures. There are a few beginning to inquire about it and asking if they can come into the circles. We are in hopes to lead some into the beautiful light, so that when she has gone from us we may be able to keep up our circles with interest. Myself, wife and sister approve of your course in the handling of frauds, and you will down them wherever and whenever found. So long as you publish the paper as in the past, we will try to be its readers.

The bronze doors of the Cathedral of Cologne represent the four ages of man, the four seasons and the wise and foolish virgins.

Notes and Extracts on Miscellaneous Subjects.

First jury 907.
Pins made 1450.
Needles used 1545.
Matches made 1829.
First cast iron 1544.
First newspaper 1494.
Coal used as fuel 1834.
Surnames used in 1162.
First gold coin B. C. 206.
Tobacco introduced 1583.
First steam railroad 1830.
First postage-stamps 1840.
Kerosene introduced 1826.
Lead-pencils used in 1594.
Window glass used in 694.
Electric light invented 1874.
Iron found in America 1815.
First insurance, marine, 533.
First American Express 1821.
First wheeled carriages 1559.
First illuminating gas in 1792.
Latin ceased to be spoken 580.
Musical notes introduced 1338
Bible translated into Saxon 637.
Gunpowder used by Chinese 80.
Bible translated into Gothic 872.
Photographs first produced 1802.
Old Testament finished B. C. 430.
Emancipation proclamation 1863.
Paper made by Chinese B. C. 220.
Bible translated into English 1534.

The last five lord mayors of London have been grocers.

The horns of an elk killed in Oregon recently weighed 165 pounds.

A splendid new organ of colossal size is to be placed in St. Peter's at Rome.

At the late earthquake festival in Charleston 10,000 national flags were displayed.

A cat set a Greensburg house on fire by pulling from a table the cover and with it a lighted lamp.

A set of false teeth exploded in a Newport dentist's office the other day, smashing things in the office.

Foxes increase so rapidly in several districts of Australia that they are nearly as great a pest as the rabbits.

A calf whose back is covered with fine fur instead of the regulation hair is one of the curiosities of Appleton, Me.

It is figured out in a New York newspaper that $150,000 a week is taken in at the theaters and dime museums of that growing city.

Sophia Bennington, of Xenia, Ohio, has given birth to her twenty-fifth child. Her husband claims this beats all known records.

An unusual thing in this world is that we never know there is an ounce of prevention until after we have taken our pound of cure.

At Waterville, Me., a 1,000-pound weight dropped from the clock in the Unitarian church, crushing the costly church organ beyond the possibility of repair.

The largest inland sea is the Caspian, lying between Europe and Asia. Its greatest length is 760 miles, its greatest breadth 270 miles, and its area 18,000 square miles.

If you have oatmeal left from a meal, thin it with some milk, adding one well-beaten egg, a pinch of salt, a small piece of butter, melted, and some bread crumbs. Fry as fritters.

A large gray eagle which had trespassed upon the feeding grounds of a flock of crows, at Fishkill, was attacked by a dozen or more crows and driven bleeding from the field after a battle of half an hour.

A horse weighing 1,100 pounds, owned by a man in Dover, N. H., got hungry in the night, left his stall and climbed a long, steep and narrow pair of stairs into the hay-loft, where he was found the next morning.

Jimmie McPhansteel, a four-year-old son of R. C. McPhansteel, a prominent merchant and manufacturer of furniture of Greenville, Texas, while playing, accidentally bit his tongue, from which he bled to death.

In London they are utilizing electricity in a novel way. During heavy fogs horses carry an electric light on their heads which can be illuminated as occasion requires, the storage battery being in the wagon.

The largest infant ever born in Connecticut was that of Mrs. Lewis Duke, of Meriden, which weighed twenty-five pounds at birth. It was born about a week ago and lived only a few moments. Physicians say it was a phenomenal babe.

Not everybody is rich enough to lose $500 without knowing it, but this is what a Fairfield, Me., woman did. Mrs. H. A. Small recently found a railroad bond of $500 that had been laid away in an old book for the past ten years, and which she had forgotten all about.

An extraordinary case came before a London police court. On a servant girl being charged with stealing two pairs of boots it was stated on her behalf that frequently for a time she was unaccountable for her actions; that on those occasions she did most inexplicable things, and that once a doctor having certified that she was dead she lay three days in a coffin ready for burial, signs of life being discovered at the end of that period.

The largest empire in the world is that of Great Britain, comprising 8,557,668 square miles (more than one-sixth of the land of the globe), and embracing under its rule nearly a sixth part of the population of the world. In territorial extent the United States ranks third, containing 3,580,242 square miles, including Alaska; in population it ranks fourth, with its 60,000,000 people. Russia ranks second, 8,352,940 square miles.

Elmer Wilson, of Mobile, ate a hearty dinner and afterward picked his teeth with a wooden toothpick. A piece of wood got lodged between his teeth causing him some annoyance. Failing to get it out he used a pin, which caused the gum to bleed freely, but did not dislodge the sliver. At last he took a penknife, and by an awkward movement plunged the blade in between his teeth and broke it off. Lockjaw set in and he died in a few hours.

Paint from potatoes is a new wrinkle in the arts and sciences. *Kuhlow's Trade Review* gives the manner of preparation. Boil a kilo of peeled potatoes in water; after mashing, dilute with water and pass through a fine sieve. Add two kilos of Spanish white diluted with four kilos of water, and the result will be a color of beautiful milk white. Different colors can be effected by the addition of different ochres or minerals. Apply with a brush; it adheres to plaster and wood very well, will not peel, and best of all is cheap.

The custom of putting housemaids into livery, which is common enough in England, is beginning to be adopted in New York. The costume, or uniform, consists of a skirt of dark livery cloth, blue, green or brown, with plain front and broad pleats at the back; a waistcoat of the same cloth, with fine crosswise lines of red braid and a coat cut away in front and covering the hips. Metal livery buttons are used on the coat and waistcoat. A small white cap, stiff white collar and cuffs and a white cravat complete the attire.

There is said to be a haunted house near the business portion of Athens, Ga., and strange sounds are heard nearly every night. Only a short time since a ghostly figure was seen flitting about the premises, that vanished into space on being approached. At another time a singular rapping was kept up all night in a corner of a room where the family slept, but would at once cease when any of the occupants got up in bed. The house has had the reputation of being haunted for a number of years.

It is dangerous to let a man die in a hotel in Paris. A queer French law enables the landlord to present his bill to the relatives for the death. Seven hundred francs was the item recently demanded from an American family for the decease of one of its members in a well-known hotel. This extortion would have been three times as great if the person had died of a contagious disease, and doubled if the deceased was a Prince or a member of any rich aristocratic family. The allowances by the judges, however, are generally much less than the claims of the landlords.

"HULLO."

W'en you see a man in woe,
Walk right up and say "Hullo!"
Say "Hullo" and "How d'ye do?"
How's the world a-usin' you?"
Slap the fellow on his back;
Bring your han' down with a whack;
Waltz right up, and don't go slow;
Grin an' shake, and say "Hullo!"

Is he clothed in rags? O! sho;
Walk right up an' say Hullo!"
Rags is but a cotton roll
Jest for wrappin' up a soul;
An' a soul is worth a true
Hale and hearty "How d'ye do."
Don't wait for the crowd to go,
Walk right up and say "Hullo!"

When big vessels meet, they say,
They saloot an' sail away.
Jest the same are you an' me,
Lonesome ships upon a sea;
Each one sailin' his own jog
For a port beyond the fog.
Let your speakin' trumpet blow;
Lift yer horn an' cry "Hullo!"

Say "Hullo" and "How d'ye do?"
Other folks are good as you.
W'en you leave your house of clay,
Wanderin' in the far away.
W'en you travel through the strange
Country t'other side the range,
Then the souls you've cheered will know
Who ye be, an' say "Hullo!"

—Yankee Blade.

The Story of Lot's Wife.

The question which a religious Oriental put to himself in ancient times at Usdum was substantially that which his descendant to-day puts to himself at Kosseir: "Why is this region thus blasted?"—"whence these pillars of salt?" or "whence these blocks of granite?"—"what aroused the vengeance of Jehovah or of Allah to work these miracles of desolation?"

And, just as Maxime Du Camp recorded the answer of the modern Shemite at Kosseir, so the compilers of the Jewish sacred books recorded the answer of the ancient Shemite at the Dead Sea; just as Allah at Kosseir blasted the land and transformed the melons into bowlders which are seen to this day, so Jehovah at Usdum blasted the land and transformed Lot's wife into a pillar of salt which is seen to this day.

No more difficulty was encountered in the formation of the Lot legend, to account for that rock resembling the human form, than in the formation of the Niobe legend, which accounted for a supposed human resemblance in the rock at Sipylos; it grew up just as we have seen thousands of similar myths and legends grow up about striking natural appearances in every home of the human race. Being thus consonant with the universal view regarding the relation of physical geography to the divine government, it became a treasure of the Jewish nation and of the Christian Church—a treasure not only to be guarded against all hostile intrusion, but to be increased, as we shall see, by the myth-making powers of Jews, Christians, and Mohammedans for thousands of years.—From "Comparative Mythology," by Andrew D. White, LL. D., in the Popular Science Monthly for February.

We Live in a Phenomenal Age.

In view of the almost incredible progress of the last two generations it is not the best judgment which pronounces the post electric system of transportation the dream of an inventive maniac. There is a freshness about the proposition that we shall yet send letters across the continent between the dawns of successive days that takes the average breath away, and the suggestion that passengers are to be rushed through space at the rate of 200 miles per hour is apt to alarm the apprehensive. But the proposition is not beyond the limits of possibility for all that.

A few days ago an experimental train upon a railroad in this State made a run of ninety odd miles in about sixty minutes, some portion of the journey being at the rate of nearly two miles per minute. If steam can accomplish such marvelous results as this, why may not that greater power, electricity, eclipse this stupendous record? The truth is that we live in a phenomenal age. All the ancient faiths concerning the development of material things are being rudely jostled by the pushing shoulders of science. It is no longer the dream of a visionary that we shall converse with persons 1,000 miles away. Marked progress has been made toward solving the problem of aerial navigation, and, although it is yet impossible to predict the ultimate outcome, it is not insanity to believe that airships may yet be run counter to the winds. The turning of a key illuminates a populous city and new explosives shatter in an instant, obstacles which were deemed immovable. There are improvements in the telegraph which would have astounded Morse had he lived to see them.—Philadelphia Inquirer.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

Salvation Oil will relieve and cure pain at lightning speed. Price 25 cents a bottle.

"Paper, sir? No charge if you dont' find Dr. Bull's Cough Syrup in it." Price 25 cents.

Capitalists and Small Investors read "War" Robertson's advertisement in this paper.

Look Here, Friend, Are You Sick?

Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of *Floraplexion*, which is a sure cure. Send to-day.

Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

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TO THE EDITOR:—

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,

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The Light of Egypt is creating much interest and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, $3.00.

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There arrived at Jeddo, Pa., the other day a bright Hungarian boy of eight years, who came all the way unattended from Hungary. He had on him a tag of a German express company, and the Adams Express Company's tag from New York. He said he was well treated by all the people who handled him, and he said he didn't mind the journey a bit.

POPULATION OF HELL.

A Mathematical Genius Figures it Out to be 175,000,000,000.

Certainly an endeavor to arrive at a correct idea of the population of hell, assuming the orthodox idea of it to be sound, has at least the element of novelty to recommend it. A recent writer has computed that in round numbers the earth has a population of 1,300,000,000 of whom 300,000,000 are professed Christians, the other 1,000,000,000 being Mohammedans, Buddhists, Jews, pagan and heathen. The whole race was condemned to eternal punishment for the sin of Adam. This was the fall of man, from which there was and is no redemption save through the death of Christ.

Biblical chronology gives the earth a period of about 6000 years. From Adam's time to Christ was 4000 years, during which period no human souls were saved. The population then may have averaged 1,000,000,000. Three generations, or 3,000 000,000, pass away in each century. Forty centuries, therefore, consigned 120,000,000,000 of men to eternal fire, and, for all that is known, they are there now. In the 1900 years which have elapsed since the birth of Christ 57,000,000,000 more of human beings have lived and died. If all the Christians, nominal and real, who have ever lived on the face of the earth have been saved they would not number more than 18,000,000,000. Now, if is deducted the latter number from the grand total of 177,000,000,000 there is found 159,000,000,000 souls who are suffering the torment of hell-fire, against the 18,000,000,000 who have escaped. But this is not the whole truth. Nobody believes that more than 10 per cent. of the professed Christians are saved. Calvinists themseves say that the elect are few. If that is a fact, heaven contains but 1,800,000,000, against a population in hell of 175,000,000,000.

Necessity for a Revised Creed.

Bill de Tough—Say, Swipsey! what Sunday school did yer jine dis Christmas?

Swipsey—I jined de Helping Band Mission and got left. Didn't have no Christmas tree nor nuffin. Next year de Meffodists catches me, 'cause dey never misses fire on a big blow out. A fellow as doesn't understand creeds gets left every time.—Time.

WHY COUGH,

WHEN a few doses of Ayer's Cherry Pectoral will relieve you? Try it. Keep it in the house. You are liable to have a cough at any time, and no other remedy is so effective as this world-renowned preparation. No household, with young children, should be without it. Scores of lives are saved every year by its timely use.



Amanda B. Jenner, Northampton, Mass., writes: "Common gratitude impels me to acknowledge the great benefits I have derived for my children from the use of Ayer's most excellent Cherry Pectoral. I had lost two dear children from croup and consumption, and had the greatest fear of losing my only remaining daughter and son, as they were delicate. Happily, I find that by giving them Ayer's Cherry Pectoral, on the first symptoms of throat or lung trouble, they are relieved from danger, and are becoming robust, healthy children."

"In the winter of 1885 I took a bad cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty years of age, weigh over 180 pounds, and attribute my good health to the use of Ayer's Cherry Pectoral."—G. W. Youker, Salem, N. J.

"Last winter I contracted a severe cold, which by repeated exposure, became quite obstinate. I was much troubled with hoarseness and bronchial irritation. After trying various medicines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral. On taking this medicine, my cough ceased almost immediately, and I have been well ever since."—Rev. Thos. B. Russell, Secretary Holston Conference and P. E. of the Greenville District, M. E. C., Jonesboro, Tenn.

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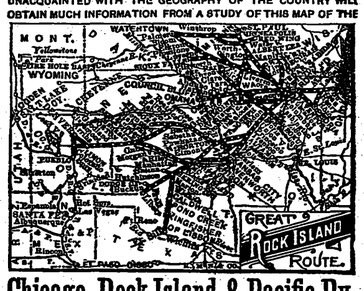
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Pueblo, Colorado, is a city of 30,000 to 35,000 population; has Steel Works, Rail Mills, Iron and Lead Pipe Works, Smelters, Copper Reduction Works, Foundries, Machine Shops, Nail Mills, Wire Works, and other factories sufficient to justify a population of 100,000. Five new factories have located since April 15, 1889. Monthly pay roll of factory employees over $250,000 which will probably increase to $500,000 a month within two years. Population increase during last year, 40 per cent. Over four millions of dollars spent in 1889 in magnificent buildings and other improvements. Eleven Railways, with more coming. One of the finest and mildest winter climates on the continent. Resources are Coal, Iron, Silver, Gold, Petroleum, Copper, Zinc, Lead, Fire-clay and Building Stone, all in almost inexhaustible quantities; also the commercial center of three million acres of magnificent farming land. It is a down hill pull on the Railroads to Pueblo from all parts of the State. Its present growth is unprecedented.

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Real Estate in Pueblo is cheaper than in any city of its size and importance in America. Increase in values have not kept pace with the improvements and increase in population. A new Mineral Palace to cost $250,000 and the most gigantic excursion scheme ever conceived, will, during the present Fall and Winter, bring thousands of people to Pueblo, and millions of dollars will be made by those with real estate holdings in Pueblo. We offer a few exceptional investments, some of which are following;

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We have sold $600,000 worth of Pueblo property, mostly to non-residents, during the last year, all of whom have made money, and we have not during that time sold anything with more certainty of profit than this addition. We will be pleased to give you more detailed information upon application either in person or by mail. We refer to the First National Bank and the Stockgrowers' National Bank, both of Pueblo, Colo., or Lord & Thomas, Chicago, Ill., or the Chamberlain Investment Company, Denver, Colo. Visits and correspondence invited.

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This magnificent tulip shaped, bright yellow, *Free Flowering Annual* will grow and bloom everywhere. Plants, 5 for 50c; 12 for $1 postp'd. Pkg. of Seed and elegant Catalogue 15c.

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One person in each locality can earn a good-sized bag of gold at work for us during the next few months. Some earn $20 a day, and upwards, and all get grand wages. No one can fail who follows our directions. All is new, plain and easy. Experience not necessary. Capital not required; we start you. Either sex, young or old. You can live at home, giving work all your time or spare time only. One person has earned $800 during past few months; you can do as well. No room to explain here. Full particulars and information mailed FREE to those who write us at once. Better not delay if you want work at which you will be sure of earning a large sum of money every month. STINSON & Co., Box 899, Portland, Maine.

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"A remarkably concise, clear, and forcibly interesting work.....It is more clear and intelligible than any other work on like subjects."—*Mr. J. J. Morse.*

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—*New York Times.*

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension.....of any cultivated scholarly reader."—*The Chicago Daily Inter-Ocean.*

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—*Hartford Daily Times.*

"This book is respectfully commended to the American Theosophical society."—*St. Louis Republic.*

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production.....The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in about all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—*The Daily Tribune, (Salt Lake City).*

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"What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Blavatsky school."—*San Francisco Chronicle.*

A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK."

Mrs. Emma Hardinge Britten in the *Two Worlds* makes brief editorial reference to "The Light of Egypt." Here is what she says:

We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to. This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, fact and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy of "The Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled *The Path*, after venting on this fine work all the abuse, scorn and display of ignorance and in olence that his malice could dictate, ends by adding that this book is "by Mrs. Emma Hardinge Britten." We trust it needs no open disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mendacity could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT."

In the August issue of his bright little paper, *Light on the Way*, Dr. Geo. A. Fuller, medium and lecturer, refers to "The Light of Egypt" in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of *Light on the Way*, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting and throws much needed light upon subjects of vital importance. It is not written like many theosophical works, for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and certainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will now present a few selections.....In our next we will follow "The Light of Egypt" still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, $3.00. No extra charge for postage.

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(Continued from First Page.)

perstition showed itself in him thereafter His early Baptist training made him a fatalist up to the day of his death, and, listening in boyish wonder to the legends of some toothless old dame led him to believe in the significance of dreams and visions. His surroundings helped to create that unique character which in the eyes of a great portion of the American people was only less curious and amusing than it was august and noble."

With this gypsy people Lincoln's wit—is original way of doing things,—his storytelling and especially his feats of strength ad a captivating influence. "By an arrangement of ropes and straps, harnessed about is hips, he was enabled one day at the fill to astonish a crowd of village celebrities by lifting a box of stones weighing nearly a thousand pounds." And Herndon concludes that: "His strength, kindness of manner, love of fairness and justice, his original and unique sayings, his power of mimicry, his perseverance—all made a combination rarely met with on the frontier. Nature had burnt him in her holy fire, and stamped him with the seal of her greatness."

This biography emphasizes the fact that at the age of twenty-seven, Mr. L. declared himself in favor of woman's equality under the law. And Mr. Herndon continues, "I cannot refrain from noting here what views he in after years held with reference to the great questions of moral and social reforms, under which he classed universal suffrage, temperance, and slavery."

"All such questions," he observed one day as we were discussing temperance in the office, "must first find lodgment with the most enlightened souls who stamp them with their approval. In God's own time they will be organized into law and thus woven into the fabric of our institutions."

When the perilous time came to wipe out of our country chattel slavery, and organize liberty into the fabric of our institutions, it was Mr. Lincoln who became the chief and important instrument to effect it. To accomplish it, called for almost superhuman courage, sagacity, and patriotism. In a picturesque and fascinating manner Mr. Herndon shows the clearly providential career of this boy of the wilds of Kentucky and Indiana to the White House and to the emancipation of slaves. The perusal of these books produces the feeling that Mr. Lincoln's entire life was guided by supernal influences fitting him for the greatest work ever accomplished by man. Of all the "biographies" this is by far the most spirited and life-like.

"A child beside a statue said to me,
With pretty wisdom, very sadly just:
"This man is Mr. Lincoln, mamma. He
Was made of marble; we are made of dust."

In after years all republicans, humanitarians and philosophers will recognize the fact that no biography of Abraham Lincoln which failed to tell "the truth, the whole truth and nothing but the truth" could be in any way commensurate with the importance of the subject. These three volumes are an invaluable contribution to human progress.

C. O. POOLE.

* Herndon's Lincoln. The true story of a great Life. The History and Personal Recollections of Abraham Lincoln. By Wm. H. Herndon and Jesse William Weik, A. M. Chicago, New York and San Francisco: Belford, Clark & Co. Price, 3 vols, $4.50.

To the Editor of the Religio-Philosophical Journal.

Are They Afraid to Revise?

WASHINGTON, D. C., Jan. 30, 1890.

I enclose a clipping from an exchange which you may care to take up, with or without any comment of your own upon its significance. Although it seems to you and me no more than an expression of common sense and humanity, yet when we consider the circumstances under which it was spoken, the words acquire a peculiar weight. What must be the real horrors and terrors of a creed to any person when the most simple expressions of reason and decency stand out with such startling effect, especially when we remember that these ministerial hardshells have been required, in order to uphold their own logical consistency, to refuse to revise their abominable creed. Are they not afraid to touch it? Is there not an instinct of self-preservation among these blind bigots which makes them fear? For if they were to once remove the bandages from this hideous old mummy of theirs, it would crumble into dust.

E. B. COUES.

THERE ARE NO INFANTS IN HELL.

In Monday's debate by the New York presbytery on the proposed revision of the Westminster confession of faith, Rev. Drs. Crosby and Van Dyke both spoke against the doctrine of reprobation. Rev. Dr. Van Dyke began one of the most striking speeches of the entire discussion with Dr. Paxton's parable about the dog which had "eat his tag" for his text. He said: "The Westminister confession as it now stands affixes a tag to the human race to this effect: 'Part is consigned to heaven and part to hell and no man can find out to which part he belongs, nor would it make any difference if he could.' Now, if I were an expressman I would refuse to forward a tagless dog; so I refuse to believe this unintelligible, impossible dogma, and yet my refusal makes no difference! We have voted for revision. Now, what is the revision to be? I am in favor of the committee's report because it eliminates reprobation from the confession and suggests the formation of a new creed more scriptural than the confession as a basis of union with other reformed churches. The first, the elimination of reprobation, should be done as soon as possible, if not sooner. We want to get rid of reprobation because it is superfluous and not essential even to Calvinism, as it is not contained in any Calvinistic creed except our own and the Irish articles, formulated in 1615 only to fall into innocuous desuetude in 1635. Ante natal damnation! No man ever died for that doctrine. Why, then, should any one clasp it to his bosom and weep tears at the thought of losing it, as if it had been bathed in the blood of martyrs? Such a position is like that of the old woman who said: 'There's that blessed doctrine of universal depravity. What a comfort it is if we only lived up to it!' The Heavenly Father spreads a feast for all; is it for us to say that He refuses to let the poor sinner eat of the crumbs which fall from His table. And for what reason? To satisfy our logic? It is but measuring the mind of the Almighty with the wisdom of the seventeenth century. The doctrine of ante natal perdition makes the Bible a mass of contradictions. It is unevangelical. It is in alliance to-day with the anti-Christian forces of modern thought. We must be driven into pantheism and materialism unless we stand fast and say, 'Our wills are ours.' Reprobation is a 'horrible' doctrine. The adjective is not mine, but Calvin's, who pushed it to its logical conclusion and taught the damnation of infants. I don't weep for the tears shed over the destruction of part of the confession, but for the tears of the mothers who have been taught to believe that their harmless, new-born babes were torn from their breasts to be plunged into everlasting perdition; I weep for the unhappy creatures in mad houses whose light of reason has been put out by the heresy of ante natal perdition." In conclusion Dr. Van Dyke said: "I know not what others may do, but, as for me, I intend to keep on disbelieving, ignoring, and denying the doctrine of reprobation. I intend to teach that there are no infants in hell, no limits to God's love; that there is salvation open to all mankind, and that no man is punished but for his own sin. Is that Calvinism? Before God, I don't know or care! It is Christianity!"

Truth about Queen Isabella.

To the Editor of the Religio Philosophical Journal.

In addition to facts published by you as to the leading part Isabella of Castile had in founding the Spanish Inquisition, let me give the following, quoted from Ewald's "The Captive of Castile," in stories from Spanish state papers—undoubted authority:

"After her death crowds assembled beneath the windows of her palace at Medina del Campo, to give vent to the curses and execrations they dared not utter in her lifetime. 'Her soul,' cried the mayor, amid the cheers of the mob, 'has gone direct to hell for her cruel oppression of her subjects.'"

One cause of this outbreak of hate was Isabella's treatment of her daughter Juana, whom she sent to the torture, imprisoned, deprived of comforts, and harassed until she was a victim of melancholia and virtually disinherited her. All because that brave daughter would not approve of burning heretics alive and other awful deeds sanctioned by her terrible mother. So says C. H. Levermore, dating from the great Massachusetts School of Technology in Boston and writing in the *Woman's Journal*.

A woman who had given some approval to the foolish plan of some women to erect a statue to this bad woman and tyrannical Queen wrote me that Isabella, judged by the light of her age was as good as the average woman then. Did mayors of cities cry out in the streets that average women had gone "direct to hell." Only a cruelty awful even in that cruel age led to such outcries.

Let not American women honor her by a statue. Deed, not creed, is on trial. A statue for the Catholic Columbus? Yes. For the tormenter of her daughter, the heartless tyrant? No, a thousand times no!

Detroit, Mich. G. B. STEBBINS.

Independent Slate-Writing in Scarlet and White.

To the Editor of the Religio-Philosophical Journal.

My family consists of my wife and self, and for eleven months, at intervals, since September 22, 1888, Mr. Aber and wife. Mr. Aber is a medium for materialization and incidentally, slate-writing. My attendance on four hundred and more séances qualifies me to give evidence. In this paper I will give my experience of three sittings for slate-writing. On September tenth, I had read and written until 9 a. m. in a room separate from Mr. Aber. I had provided two large new slates a few days before, unknown to him, placing them in my book-case until wanted for use. Before calling his attention, I had placed a chair with its back to the writing-table, just used by me. I then in like manner went to my book-case, took out the new slates, cleaned them perfectly, then called Mr. Aber from the parlor where he was engaged in reading. He inquired what I wanted? I replied, to hold the slates. He came and I beckoned him to the chair as before described. Still holding the two slates in my right hand, and with my left drawing a chair in front of him, I seated myself with my knees meeting his. I then requested him to take hold of the two covers of the slates presented to him. His two hands closed on the slates, never withdrawing from sight until the finish. The light was good. He had not held the slates two minutes until audible rappings were heard. In reply, I asked, if they—the intelligences—would write, to which "yes" was rapped in answer. At once I heard a noise as if writing was being done. I will here state that no pencil or pigment of any kind was placed within the slates. The time of writing was short and its conclusion announced by three distinct raps. I at once withdrew the slates from Mr. Aber's hands, opened and examined them, then passed them to Mr. Aber.

On the inner surface of the bottom slate was a message of five lines and two-thirds across the slates in a large open masculine hand, signed E. V. Wilson. The color of the pigment used in this message was scarlet. Below this on the same slate was a message of four lines and a half signed Gracie. This last message was in white, and in a female hand, showing culture and the sentiments of a tender and loving nature. These two handwritings occurring at this sitting are as remote from similarity as are any two handwritings you could cull from a large and varied correspondence. On the inner surface of the top slate was a line and a half in another handwriting. This was written in scarlet with no name signed. Facing this and lengthwise with the slate were written thirty-two characters. These characters resemble none in use by any modern tribe or race so far as I know, but have a similarity to characters on tombs and monuments of Chaldean civilization. A few days subsequently, while holding the slates, rappings occurred, and I inquired for the history of their use, to which the answer came that they were written on the slates as before described by a Chaldean priest who lived 2,900 years ago.

Two or three days subsequent to this sitting, I bought two more slates of the same size. After the same precaution as before stated we again sat for slate writing, and were again successful; two messages were written on the inner surface of the bottom slate, one in an artistic female hand of nine lines clear across the slate signed Gracie Soulard. One of three lines across the slate signed P. Wilson, an old Cincinnati merchant and friend of mine. I was and am quite familiar with his handwriting, and at once identified it. On the inner surface of the top slate was a two and a half line message signed Rev. John Pierpont, with a facial cut, and these characters, X O X.

Dr. S. of this place, has been for many years an attentive reader of *Harper's Monthly*, in which was printed his engraved autograph, with likeness and abridged biographical sketch. When handing Dr. S. the slate, on which this message was written, he at once identified it as his, as I from the same source could also do. These last described messages were all in white.

Following this sitting I bought two more slates of smaller size. The same precautions were continued. Results: two messages came on the inner surface of the bottom slate. The first, a three lines and a half message written across the slate in a hand writing I was familiar with fifty-one years ago, signed Sarah C. This hand writing was the most artistic in finish of any yet written, well corresponding with the nature of the lady executing it. A four line message below this was in a male hand, and signed Charley. I knew the person purporting to write it, but I was a boy then and do not pretend to identify the writing. The writings all in white. No message occurred at this sitting on the upper slate.

These sittings were all in broad day light, except the last, which was early in the evening with ordinary lamp light. The two messages, one signed Gracie, and the other signed Gracie Soulard, are identical; all the others stand out with a bold individuality.

Spring Hill, Kan. J. H. PRATT.

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VOL. XLVIII. CHICAGO, FEBRUARY 22, 1890. No. 1

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will published as soon as possible.

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CALVIN'S CREED.

A Product of Logical Faculty rather than an Outgrowth of Deep Spirituality.

The discussion now going on in the Chicago and New York presbyteries in regard to a change in their creed, arouses an interest in the origin and historical development of the leading tenets of that creed, and especially of the more objectionable parts that have so long been the occasion of slur and reproach against those who nominally indorsed it.

The name of Calvin is usually linked with all that is bitter and stoical in the kindred creeds of puritan and Presbyterian. Effectual calling, predestination, non-election, and infant damnation are usually branded with the name of Calvin. But these offensive doctrines can boast a much older ancestry than Calvin and the reformation. The line of the descent can be traced through the middle age back to the fourth and fifth centuries to Augustine, the able expounder and defender of the doctrines of the church. Indeed, the original germ is traced still further back to St. Paul and his epistle to the Romans, pregnant as it is with the words predestination and election. Whatever stress and significance St. Paul may have given to these words, there is no question as to their meaning as used by Augustine, for with all the charges made against him no one has ever charged him with being vague and indefinite. With a logic linked and strong, a power of exposition rarely equaled, a persuasive eloquence that won the heart even when the head could not assent, he brought all these faculties to bear upon the most subtile and profound questions that the church has had to meet—the problem of evil, the origin of sin, God's sovereignty and with man's free agency, predestination, sanctification and eternal punishment. Basing his premises on certain texts of scripture, he did not flinch or shrink from the awful consequences which were the logical outcome of his literal interpretation of those texts. He lived in a time when fierce controversies were waged, theological and political; when the milder teachings of gentler doctrines would hardly have found a place. Men of less heroic type, men like Pelagius, who lowered the mortal import of man's first sin, and assumed that man was furnished once for all with the powers which are necessary for his development, could not and did not command the weight of authority which Augustine carried. Even the eloquent Chrysostom, withal the prominence that he gave to divine love and withal his denial that anything damnable existed in infants, did not obtain the influence of his contemporary, Augustine.

Augustine met the requirements of his time, but he arrived at something more than this. His purpose was to give such an exposition and defense of the Christian faith as he conceived it; that it should be for all time a justification for its acceptance by reflective minds. How fully he realized his purpose is evident from the fact that for more than fourteen centuries his doctrines, in one form or another, have been a living power among scholars and theologians, and even at the present time, when the Presbyterian church is evidently on the point of renouncing some of the more objectionable of his dogmas, it will still retain a no insignificant part of his teachings, teachings which it could ill afford to lose, notwithstanding the great advances that have been made in biblical science, and the firmer and clearer grasp of general principles which the modern mind can justly claim.

Augustine set out with the premises that through the first transgression all mankind fell into condemnation, and that God, in accordance with his justice, left one part of mankind to this condemnation, and in accordance with his mercy predestined the other part to eternal life. He maintained that the human race is so apportioned that in some is displayed the efficacy of merciful grace, in the rest the efficacy of just retribution; that if all had remained under condemnation there would have been seen no evidence of redeeming grace, and if all had been transformed then the severity of retribution would not have been manifest. More are left under punishment than are delivered, that it may thus be shown what was due to all. He taught that no one can tell before death whether he belongs to those predestined to be saved or not, but this was no reason for hesitancy or laxity. All should exert themselves to the utmost to work out their salvation with fear and trembling. Well might Neander say that this doctrine could not have been propounded without serious consequences if it had not been handled with Augustine's prudence and ability.

Augustine was too reverent a nature to trace back the casualty of sin to God, although many of his statements isolated seem to impeach the character of God. He is very careful to say that the final reason for damnation does not lie in the absolute will of God, but in Adam's sin. Whoever is damned, it is not because God so wills his damnation, but because Adam sinned, and the sin of Adam, as a merited punishment, came upon all men, for by this also came their own sins.

As to the condemnation of infants, an idea prevailed to some extent in Augustine's time of a middle state for unbaptized infants, while the highest stage, the kingdom of God, depends on baptism. Hence Pelagius says: "Whither unbaptized children go I know not, but whither they do not go I know." This is in harmony with the idea which prevailed later on in Dante's time, since he places unbaptized infants in limbo, that negative hell where there was no torture, and

No plaint was heard except of sighs.

Augustine, however, saw no alternative; baptism was necessary for the kingdom of God, and all unbaptised children must be doomed to perdition; but, with a tenderness that is everywhere characteristic of Augustine in spite of his inexorable logic, he conceived there might be some milder damnation for infants. The influence of Augustine was powerfully felt throughout the middle age. His opinions in the main were held by the schoolmen. Albertus Magnus and Thomas Aquinas, the intellectual giants of the middle age, accepted the doctrine of predestination, but their keen acumen and skill in dialectics saved them from the excesses which Calvin fell into three centuries later. Both Calvin and Luther built on the foundations which Augustine had laid, but the superstructures which each raised were as widely different as were the characters of the two reformers. Luther was sunny and genial, and he gave less prominence to the harshness of the Augustian system, except when controversy demanded it. Calvin was a man of iron inflexibility, and although he was by no means wanting in rich spiritual experience his system was rather the product of his logical faculty than the outgrowth of a deep, spiritual nature. He especially emphasized the dogma of absolute sovereignty, saying "We are not to seek a higher cause than the divine will;" and he practically ignores any essential love in God by resolving all his actions into bare notions of his will—a will that is exercised solely for his own glory. The conscious and unconscious effect of this emphasis of God's sovereignty is evident in many ways, but especially in the great number of hymns and prayers since Calvin's time beginning, "Almighty God," "Almighty Father."

While Augustine was always careful to reconcile predestination and free agency in such a way as not to reflect upon God's goodness, Calvin is so lost in the thought of God's omnipotence that he sometimes leaves the impression that the Judge of all the earth is not controlled by the right, but creates it by his own arbitrary will to exercise it when he pleases for his own selfish glory. Calvin even goes so far as to say that Solomon teaches that the destruction of the wicked was not only foreknown, but they were made on purpose for the day of evil. Sometimes this morbid desire of exalting God's ability takes on a singularly grotesque form. Calvin sees that the Bible is not uniformly excellent in style, and he naively remarks that "the Holy Spirit was pleased to introduce some passages of surpassing beauty merely to show that he was not wanting in eloquence."

It is on the subject of infant damnation that Calvin has given most offense. The thought that God should create and doom the greater part of mankind in order to glorify himself, and especially that infants should be included in the number, is too revolting. Even Calvin himself was shocked at the thought and said, "I confess it is a terrible decree." Calvin is chiefly known by these theological excesses, but what George Sand said of women we may say of men; "Where there is much to pardon, be sure there is much to love." And there must have been a singular fascination in Calvin which does not appear in his logic, for the gentle Melancthon said that many a time he wished he could lay his weary head on Calvin's faithful heart and die there.

The work that Calvin did in behalf of the independence of church and state is little known under his name, yet his ideas have been largely adopted by progressive nations. Bancroft says, "He that will not honor the memory and respect the influence of Calvinism knowns but little of American liberty." Calvinism in America was developed by Jonathan Edwards, the ablest logician and one of the gentlest natures that America has produced. No more than Augustine, St. Thomas Aquinas or Calvin did he hesitate to carry to logical conclusions the results of premises based on the doctrines of original sin and predestination. It was not for him to prescribe the ways of God. It was his simply to know and obey. There is something almost sublime in the heroic courage that enables a man to accept what he honestly believes to be true, cost what it may. And all these men were cast in heroic mold. Say what we will against Calvinism—and there is enough to be said against it—yet if we look at the nations as well as the individuals who have embraced it, we shall see that they have been characterized by rare intellectual vigor, sound scholarship, and, more than all, inflexible morality.

It is not to be expected that men of this stamina will rest content with what their fathers have done and be satisfied with the theological attainment made 200 years ago. The Presbyterians are awake to the fact that the church of to-day has its claims in the general progress of thought; that creed as well as deed must avail itself of added intelligence and meet the needs of the new conditions. What was said at the 250th anniversary of the First Church in Boston is no less applicable to the creed of a church than to the building. The minister of the church said: "The question is asked, What would your founders say about the grandeur and artistic beauty of this edifice, its storied windows, its organ and choir, and the green boughs? of its Christmas device and flowers, of its Easter service, its furnaces and cushioned pews? If we care to answer we should say that the puritans built the best meeting houses they could, and each renewed edifice has improved upon the preceding one." So it will be with the Presbyterian creed.

CAROLINE K. SHERMAN.

For the Religio-Philosophical Journal.

A BLAVATSKOSOPHIC FLOWER.

OLCOTT, BUTLER, OHMART AND JUDGE OFFSET AND DISCOUNTED IN DEVILTRY.

When, some months ago, the Boston and New York papers were full of the shameful practices of a pair of "theosophical" knaves named Butler and Ohmart, we had a case where many persons were backed for criminal purposes by a good deal of depraved intellect and some considerable money. When later, a New York gang of knavish impostors were shown up in these columns as gambling upon the credulity of the vulgar and the ignorant for what little money and notoriety could be made by sheer impudence, there was still some show of an "organization" by means of which the tools of a notorious Russian adventuress worked upon their mutual dupes; and there was also a great show of pseudo-philosophy, a great cry of human brotherhood, and no little wool in that system of a woman's cunning, conscienceless imposture which the "Aryan" ring undertook to carry on. It has remained, however, for a fresh youth, to fortune and to fame hitherto unknown, to show what a practical "theosophist" can do single-handed—say rather can do with the assistance of a single-celled female battery—for even the Gods, you know, according to the Hindoo idea, are powerless without their Sacti, or manifest energy of a goddess. This enterprising young gentleman, a theosophical host in himself, to whom Mr. W. Q. Judge of New York, Dr. J. D. Buck of Cincinnati, and Mr. E. B. Page of St. Louis should hasten to offer the usual museum terms was one of the most interesting freaks of nature which, as a naturalist given to the examination of specimens, I had the pleasure of inspecting at Onset last summer. If I write of him in a serio-comic vein, it is not that I do not deeply feel the gravity—nay, the tragedy—of all such cases, in which poor, heavy human hearts, and poor, suffering human bodies are the prey of inhuman harpies. No warning voice I have ever raised, no warning pen I have ever used, in the JOURNAL or elsewhere, concerning the power of mesmerism and its possibilities for evil when perverted to unholy ends, remains to be verified, if half we hear of the "devil-charmer" of Onset be true. That the sensational reports of the Boston papers are founded in fact I know, however much they may be exaggerated by the fertility of the scribe's imagination. But the underlying tragedy is too obtrusive for words: it speaks for itself to every thoughtful soul with a moral not to be misunderstood. The surface comedy is enough to show that a regular system of "voudou"—which some think is confined to the ignorant and superstitious negroes of the South, if not to the "obi" sorcerers of the Congo, is to-day in full blast in the white spiritualistic community of Onset, in the State of Massachusetts, just over the way from that hub of the universe called Boston.

Frazier is his name; Barnard is his Sacti's name; occultist is his trade mark; impecuniosity is his prime motor; impudence is his strong hold; mesmerism is his working tool; his theory is that all disease is obsession; his profession is to cure the sick by casting out devils; his practice is to fleece diseased and deluded persons of what money the more orthodox sharpers of Onset may have not succeeded in extracting by bogus materializations, slatewriting, fortunetelling and the like; his rivalry of commercial Spiritualism is formidable and successful; his modest ambition is to rival Christ, and his blasphemy he wears, like his hat, cocked up with a jaunty air

Evidently Mr. Frazier is a "theosophist at large," to quote from one of Mr. W. Q. Judge's numerous circulars touching incidentally upon the little matter of contributing funds to his support and sending in subscriptions to "The Path." But Mr. Frazier is so thoroughly and theosophically at large that he has hewn out a "Path" for Sacti and self—remembering, perhaps, what theosophists of less genius forget in the excess of their altruistic fetish-worship, that charity begins at home—where doubtless Mr. Frazier would agree it ought also to end. And he walks the path with a firm and easy tread. Do you doubt that he casts out devils? Do you, O wicked scoffer! deride the idea that he has the devils he has cast out chained in his backyard? Step this way if you please; now look; and if you cannot perceive the devils chained there, or even the chains, Mr. Frazier will triumphantly point to the stakes, while his Sacti stands by shuddering with fear at the thought of what would happen if they should break loose. Save yourselves, ladies and gentlemen! Our terms are only $2 for a consultation and diagnosis of your case; other fees contingent upon length of time required to cast out your devil; contingent upon the obstinacy of said devil; contingent upon your faith; contingent upon your money or your life—but there is nothing contingent about us: we do a cash business.

Holy shrine at Adyar! Blessed Koot Hoomi! Blessed Master Morya! Blessed Mahatma Hilarion! Blessed St. Henry! Blessed St. Helena Petrovna, ever Virgin! Shall the whole Hindu Pantheon perish thus, without the saving grace of that powerful Thibetan hierarchy whose Russian-Irish oracles now are dumb? Look to your laurels, Olcott; save yourself and your Sacti before it is too late, my dear Henry, and bring quickly your carpet bag full of your best Buddhist samples; avail yourself of habeas corpus if your son puts his sire in jail, and hasten to Onset; meet there this terrible brother-Yankee face to face; serve an injunction to stay his proceedings; attach his goods for infringement of your patent-rights; do not let him thus bull your fool-market; bear down on him hard; corner him; pinch him; squeeze him—else theosophy in America is doomed to be not yours, but his!

But to my story. Last summer I went with a party of friends to spend some weeks at Onset. Daytimes we strolled about the pretty place, and night times we attended strictly to our devotions and other business, as became meek and lowly psychic researchers, paid our bills regularly and got money's worth of solid experience. We had our fortunes told; we worked the Rowley-Stansbury telephone from Onset to the Throne of Grace; we embraced many of our ancestors who appeared in their chemises; and we listened while the amiable Dr. Mansfield explained all the tricks of all the mediums in the place with one exception. Some day, perhaps, I will tell you more of how we slaked our thirst for the evidences of a future life afforded by the Onset ghosts and their keepers,—the Berry sisters, one of them in a new scarlet gown and the other with a new husband (Albro was a training a new recruit at the other end of the town, and everybody said she was getting to materialize "jus' like the Berrys used to did in Bosting"—queer that!)—the industrious and reliable popular favorites Beste, Bliss, Ross, Moss, and Cadwell—the fragile and spirituelle Miss Roberts, formerly canary bird in Mr. Henry J. Newton's now historical New York cage—yes, and the famous Eddys whom Patriarch Olcott immortalized when Matriarch Blavatsky first laid siege to his violent imaginings—an Eddy who was so blasé at the business that he often forgot to change his coat when he came before the curtain, and made no bones of yawning in your face when you embraced the form of your mother-in-law in his person. Young and tender and inexperienced as you are, Mr. Editor, even you can see that in such a galaxy of stars as this—such a very milky way of nebulous constellations—Theosophist Frazier had need of all his genius to twinkle with his Sacti like a double star in a firmament already richly begemmed with astral bodies of the first water. But his light shone refulgent, and dimmed the lesser luminaries.

It was some distance to walk between our rooms and the hotel. On the way was one of several modest cottages, and like most of them it had a garden. This garden, unlike all the rest, was never vacant,—warm or cold, rain or shine, morning noon, and night, did Farmer Frazier cultivate his plants. Strange plants they were. At first I thought they were rooted to the ground—or were stuffed specimens perhaps—they sat so still, so stiff, so sad, so sick—bolt upright, eyes fixed on vacancy, hands on their knees,—and judge of the thrill of horror that rent me when it flashed on my mind that these poor creatures were people possessed of more devils than you could count, which devils were in process of being cast out by the might of the magician who was usually lolling about the premises picking his teeth, while his Sacti inside may have been very sensibly sewing on his buttons. They must indeed have been dreadful devils inside these helpless things to make their faces wear such looks of fatuous despair. Perhaps you have seen sometimes a sick cat, too feeble to meow, look at you with imploring imbecility and drop her under jaw in pitiful appeal, yet making no noise? That was the way they looked. We called it the "kitten-drop,"—and I doubt that any other asylum for idiots could have furnished better cases of this complaint. Sometimes as we passed one of the kitten-droppers would have a sort of a fit, which we supposed to be the struggle of the devil inside to break loose. The monotony must have been hard on the poor devils; no wonder they sighed for their native hell, and I cannot blame them for cooperating with their keeper to escape from a garden of Eden where was no Eve they cared to tempt, and no Adam worth tempting. But the sight of sights was to see the powerful proprietor of the menagerie herd his animals three times a day over to the hotel in a drove to be fed and watered. Yet the most cynical of men—and I am not he—could not view with indifference the spectacle of an elderly woman, afflicted with paralysis, driven back and forth through the street, now falling headlong in the dust, now painfully picking herself up without offer of assistance, dragging her palsied limbs, clutching the very air for support to a tottering frame.... Good god—there were geese enough in Onset—where then were the feathers, and the tar, and the rail?

But rebellious indignation in a few days gave way to a wild desire of mine to interview Dr. Frazier professionally. Not exactly as a member of that universal Brotherhood of Black Magicians to which, I understand, I am supposed to belong. Nor yet exactly as a professional colleague in medicine: for I was told that this eminent practitioner dispenses with drugs and relies upon the will-power that shoots from his orbs when he winks. I would be his patient, and see what course of treatment he would prescribe for my peculiar malady. For you must know, dear Colonel Bundy, though you must not tell anybody, that I have long had an optic chiasma—some say even a decussation of the optic nerves—near the sella turcica of the os sphenoideum which is so close to the corpora quadrigemina of my mesencephalon that I can not see with one eye when the other is open too. This is very painful, especially in the dark, and thought Dr. Frazier might be able to "pull the wool" (I believe that is the technical name for it, though it sounds slangy to my fastidious ears) over both my eyes, and so put me out of my misery. Fortified with a two dollar bill, and the company of a lady who kindly offered to cover my retreat gracefully if the doctor should spring any of his devils on me unawares, I pulled his bell as bold as a sheep and was ushered by Sacti herself into his Awful Presence....

Pardon my unseemly agitation; but the memory of that trying half hour haunts me still. Be still, my beating heart; down, thou demon of despair! Wert thou the hundred-headed hydra of Giant Dismay, yet would this red right hand wring thy every several and particular neck ere thou shouldst seize my soul, foul fiend! Avaunt! Possibly you do not know what this means, Mr. Editor; and if so I pity your deplorable ignorance of the first principles of occultism. It is merely the usual formula of incantation which the Chaldæan Magi used in their exorcisms to protect themselves from evil spirits who were wroth when the magi passed around the hat and took up a collection for the benefit of the church, and theosophists still find it handy to use as a safeguard when about to engage in any perilous exploit. It has great effect upon the terrible "dwellers on the threshold" you may read of in the modern society novels called "Isis Unveiled" and "Secret Doctrine."

Well, there sat, opposite, my lady friend, at whom I did not dare look, for fear the merry little imps that were dancing in her eyes might throw me into a paroxysm of most inopportune laughter. There sat, on my right, Sacti, so pink and pretty, I am bound to say, that I could understand something of the devil that may have got into the old man supposed to be her husband, whom Frazier had under treatment in the yard outside, and on my left sat the very Awful Presence, in the shape of a perky, pugnosed, spruce and youngish cocksurity, who looked at me with weasely eyes and a degree of suspicion which did credit to his discernment. But with a mighty effort I came the "kitten drop" on him, and flatter myself I looked as much like an idiot as any of the genuine articles he had in his menagerie outside. Then we both got down to business.

I named my disease, exactly as above described, and with startling effect upon my medical man. He was violently agitated—he could hardly have been more so had I punched his head. He rolled up his eyes like a duck in a thunder shower; he gasped and clutched his chair convulsively. Sacti too was visibly affected; she shuddered with a sympathetic vibration of her astral body. Then he shuddered some more. In fact, we all shuddered, and had not my lady friend retired behind her pocket handkerchief she might have shuddered her collar-button off. Sacti was the first to break the horrid spell—but instead of Sacti's silvery voice there issued form her pretty lips a wild war-whoop; and all the blood in my corpora quadrigemina seemed to congeal as I recognized the tones of the same powerful Indian adept and medicine-man whom Mr. Eddy had turned loose on the audience in the Pavilion the night before. "Humph" said this grim potentate; "humph! How! Me hean big Injun. Me medicine-man from wayback—waughoo! Me come my meedy cure cussed coppery codmy

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY USTA.

1. My parents did belong to the M. E. Church and afterwards joined the Wesleyan Methodists. They both died strong in the faith. I was reared in the same way, forced into Sunday-school and class meeting much against my childish will.

2. Ever since the first Rochester rappings.

3. Receiving answers to questions from that time to this that I consider beyond human power to know; predictions made and fulfilled; tests too many to recount.

4. Having had rapped out the death of a person in California two days after it occurred, before there was any railroad, telegraph or telephone to bring the news, with all the minute particulars given and which can be testified to by many living witnesses.

5. I do consider it the highest and holiest religion that ever blessed mankind, because it makes him do his best here and promises him "life everlasting hereafter."

6. More papers like the RELIGIO-PHILOSOPHICAL JOURNAL to fight fraud, sham and humbug; more good, honest mediums, men and women who believe in Spiritualism and say so, and then live up to its teachings.

7. I don't know, and therefore I have no hope of gaining the prize so generously offered by you.

RESPONSE BY H. C. TOWNER.

1. Our whole family have been members of the Baptist Church. Our parents joined the church in 1837 and 1839, in Sand Lake, N. Y. Their five children united with the church at Manhattan, Kansas, about 1860-61. None of us have had any fellowship with any church since 1872-73, to my knowledge.

2. Spiritualism came into our family in 1868, and from that time to the present, the most of us have been firm Spiritualists.

3. The conviction of the continuity of "life beyond the grave" came to us, in much the same way that other knowledge has come to us, from continued study and research of the various facts and phenomena. For myself, I can say that I realized the truth of an everlasting existence before I knew anything of Spiritualism, and my later investigations of this Divine Science have but changed my faith to knowledge. How could we help being convinced when every member of our family in this life—there are three on the other side—are more or less mediumistic? Two are clairvoyant. Two are, or have been, of the trance order. Another, the writer of this, has acted as inspirational writer and is now being developed as medium for independent slate-writing. The experiences of our own family, if written in detail, would make a goodly book, and, perhaps, be interesting reading.

4. I will detail an incident that took place in the early fall of 1869, while we were living on our farm three miles from Manhattan, Kansas. Though we had been investigating Spiritualism for nearly a year, we were not yet freed from the trammels of the church and were not willing to come out boldly and give a reason for this new faith that was in us. So we were not a little scandalized and put out, one fine Sunday morning, when a wagon load of people came over from Manhattan to hold a séance with us. There were J. L. Pillsbury—the then postmaster and his wife, a most accomplished trance medium,—Mr. Collins and his wife, and Mr. N. T. Horton, a member of my old company. Here were five as refined and intelligent people as you will find in any community, coming to our house that beautiful Sunday morning to hold a quiet, peaceful communion "with the loved ones gone before." And how did we meet them? The recollection of the occurrences of that morning will always be a more or less sore spot in the memory of the writer, and at least one other of our family, for instead of coming forward to welcome them as heaven sent messengers of peace and good-will, our first thought was, "What will the church say?" and we hung back and hid ourselves. My father and sister were the only ones who met them and ushered them into the sitting-room. Despite my prejudices, I could not help listening with speechless rapture to the almost divine singing, Mr. Collins, especially, being blessed with one of the finest tenor voices I ever heard. The singing ceased, and Mrs. Pillsbury was entranced, and we outsiders—sitting in an enforced quietude in an adjoining room—heard indistinctly the voice of the medium as she delivered messages of love and cheer to the various members of the circle from their "dear ones gone before." My mother soon grew tired of the false position she was sustaining, hiding from her friends in her own house, and quietly walked into the room and took a seat in a corner by a window. She had not sat there five minutes when the medium, still in a deep trance, said: "I see a little boy going to that lady by the window." Mother has often said, since then, that right there she was convinced of the truth of Spiritualism and converted to its glorious doctrine. "Gone were all doubts and fears, and in their stead a dauntless hope appears."

The conviction gained that day, that their three little ones—all of whom died in extreme infancy—were still living, immortal entities, glowing with love and imperishable youth and vigor, were worth more to our parents, than all the orthodox sermons and arguments they had listened to for the past forty years. I have always regretted my part in staying outside, and by so doing throwing the chill of scorn and depreciation over the efforts of these worthy people. They felt it keenly, for none of them visited our house again. However, it is a great satisfaction to reflect that since that eventful morning to the present day we have ever, when the opportunity served, given full audience to our heavenly visitors; and such evidences have we received of the continued existence of our friends and kindred, such overwhelming proofs of their undying love and affection, that

> "To doubt would be disloyalty,
> To question would be sin."

I think I may venture to give another leaf from my chapter of recollections. The occurrence that I am about to relate took place in the summer of 1872, at the residence of my Uncle Robinson, near Clay Center, Kas. My uncle and aunt, having no children of their own, had adopted one and she was at this time about eighteen years old, and a good physical medium. On the occasion of which I speak, she and I were alone in the sitting-room, near a window, through which the bright moonlight came unobstructed. Cora, the medium, sat in a chair, with her back against the wall of the room. I sat in front of her, and a small drop leaf table stood at my left hand. Presently, while we were talking, the table began to move. The girl had her arms folded across her breast and kept them so through the whole demonstration. The table tipped or was tipped up on two legs, and then over sideways on our laps, the leaves being held close against the legs. The table, as if it were a sentient being, was inclined to draw away from me and to the girl. I couldn't blame it for its preference, but still I strove to detain it, being obliged to use considerable force therefor. Once the table was sent against me with a good deal of vim, the unseen operator being evidently a little nettled at my persistence in holding and drawing it away from him, which afforded the medium more amusement than it did me. Presently the table was moved easily from our laps onto its legs, and then tipped over the other way, onto its side, and then onto its back, or top, with the legs up, and the leaves laid down flat. Then, upon the flat surface thus produced, we heard a noise, as if some youthful clog dancer were giving us the jolliest kind of a plantation break-down. The whole scene lasted over half an hour and was one of the finest exhibitions of disembodied spirit power acting on inert matter that I have ever seen. Properly trained and guarded this girl would have made a most wonderful medium. As it was, the love of money took possession of those who had charge of her, and confusion and disaster was the result, as it always will be with those who seek to make these heavensent gifts a ladder to climb up to wealth and power on. I could give many instances that have come under my observation during my twenty years of study of this grandest of all sciences, and at a more convenient season I will; but let the foregoing suffice for the time.

5. I do not regard Spiritualism as a religion. Taking the definition of that grand old infidel geologist, Mr. Wm. Denton, "*re* again, *ligo*, to bind," and "Religion; that which binds again," I cannot in the best sense apply the word to Spiritualism; that science of all sciences, that leaves its devotees free, free to bring to bear upon the subject before them the best resources of a well trained judgment, the highest attributes of well trained reasoning powers; a science that in its highest development takes nothing for granted but subjects, to the severest known tests, all phenomena claiming recognition. Take another definition. "Religio, I believe." Then, religion is a belief and a belief is faith; and "faith is the substance of things not seen." Now science is knowledge. It is what we know; what we have demostrated by actual experiment. Science is the substance of things seen, felt and heard. My good neighbor, orthodox, tells me that he believes in a God. He reads of him in a book and other people tell him of him. He has also heard and read of the place called heaven, where his God lives. He believes that there is such a being and such a place, and this belief constitutes his religion. He believes, again, that if he is good he will go to that place called heaven to live with God forever; while if he is wicked, he must go to another place called hell in company with a being called the devil; and that a simple faith in God is all that is necessary to gain the one and shun the other. The science of Spiritualism teaches me by demonstrable facts that beings called spirits exist. That among them are my own friends and relatives who have passed through the change known as death; that they still live, in every best sense of the word; that they may still, under proper conditions be cognizant to every sense; that they may be definitely located in a world infinitely larger, grander, finer than this physical world of ours—designated as the spirit land—and that in this glorious land, this eternal higher life, the disembodied spirit, freed from the burdens, the trials, the temptations of this earthly environment must and will work out her inevitable destiny, an eternity of progression. Spiritual science also tells me that not by faith alone, but by works as well, are we saved; that what we are and what we do, have far more influence in determining our present and future status, than what we believe. Spiritual science does not say, "He that believeth shall be saved, and he that believeth not shall be damned," but, she says, "Investigate, find out by actual experiment. 'Prove spirits, whether they are good or evil.' This is pre-eminently an age of reason, and every new doctrine presented for our consideration should be weighed in the balances of reason and common sense." 'Tis thus I have tried, and am trying, Spiritualism; and every new experiment, every fresh test, only the more deepens and strengthens my convictions that it is a science—the "science of life," whose rudimentary lessons may be learned in this life, but whose infinite unfoldments shall present fresh pages to our enraptured ardor through the cycles of eternity itself.

Clerical Ideas of the Future Life.

The Christian Union gathers from a book on "The Unknown Country," these opinions of sundry leading clergymen,—interesting as showing the mingled light and gloom of their thought, and showing on the whole an encouraging growth. That growth leads on to the higher and more natural and real view of the heavenly life which Spiritualism gives us. These clerical views are given for convenient and useful comparison.

Dr. Joseph Angus, London: "To preach to sinners a larger hope is not the message of the gospel. It is without sanction in the appeals of inspired men; and it may precipitate the very ruin it professes to deplore."

Dr. Howard Crosby: "The restorationist and the annihilationist are both contradicted by the repeated and express teachings of Scripture. There is an everlasting punishment for the wicked, a retribution eternal after death."

Dr. Edward de Pressensé holds that the doctrine of eternal punishment is not conclusively derived from Scripture, and that there are biblical implications of redemptive activity beyond the grave, although he denies equally the claim of universalism to Scripture warrant.

Dr. Frederick W. Farrar: "Neither Scripture nor the church warrants me in the assertion that the accident of death turns God's unbounded compassion and forgiveness into implacable hatred and inconceivable cruelty and wrath."

Rev. Chauncy Giles (Swedenborgian): "The nature and severity of punishment must be determined by the nature and severity of disease. The duration of it must be determined in the same way. Punishment continues as long as man remains a sinner."

Dr. John Coleman Adams (Universalist): "Universalists hold that, as it is clear that many men die in their sins, and as it is equally clear that the Scriptures teach that God purposes to save all men from their sins, therefore two inferences follow: first, that all punishment must be salutary, disciplinary, remedial; and, second, that whatever punishment may be needed in the world to come to bring souls to repentance will be administered."

Dr. George Harris of Andover, holds that punishment is unending, but the number of the hopelessly lost is relatively small. Heathen who have not heard the gospel, with all men, will have a Christian probation before the final awards.

Dr. Lyman Abbott: "If any man avers that Christ's work of redeeming mercy ends for any soul at death, the burden of proof rests upon him to make good the assertion. Presumptively, Christ's work of redeeming love will continue as long as love can see any hope of achieving redemption, and no longer. I see no ground in Scripture whatever for the assertion, on the one side, that this work of redemption continues for every man till death, or ends for any man at death."

The Rev. Augustine F. Hewitt, D.D. (Romanist): "It is apparent that Latin theology allows a view of the state of eternal condemnation which mitigates its misery, and admits that it may be to some extent diminished."

Bishop Huntington believes that finality of probation in the present life is distinctly set forth in the Scriptures, but he cherishes "Faith's unforbidden hope" that those who never heard the good news will stand accepted at the judgment.

Dr. Isaacs, editor of the *Jewish Messenger*: "When the true history of the Middle Ages comes to be written, it will be found that the survival of the Jews was less a miracle than their steady preservation of the old-time Universalism, which gives beauty and potency to the message of their seers, and spans the Bible with the rainbow of hope."

Dr. H. W. Thomas thinks that by the early creeds of the church, the ancient standards of orthodoxy, the doctrine of endless punishment is itself a heresy.

FACE TO FACE.

A Kentucky Clergyman's Remarkable Story.

In 1887 a clergyman of some repute in the vicinity of Nicholasville, Ky., Stephen Noland by name, published an account of some notable visions which he said he had had of Jesus Christ, in a paper of which he was editor at the time. The strange story stirred up a good deal of interest and was copied into all the journals of the country. The Rev. Mr. Noland deceased a short time since, and the account of his visions has naturally been revived; letters of inquiry have poured in upon the local papers and the postmaster of the place has been besieged with curious investigators. It was reported that the reverend gentleman recanted or modified his statement as first published, but we are assured that this is not true, for he recently wrote of the heavenly visit of the Savior of mankind as "the sweet experience of his life." Following is the article as originally published:

We have been sick some two weeks with malarial intermittent fever and a deep cold. The spell has not been a severe one so as to cause unusual suffering or apprehension of death. There has been nothing in the disease or medicines to affect the mind. Throughout life we have been singularly free from dreams, visions, or imaginary speculation concerning the other world. Indeed, many a time in preaching to multitudes where a revival was in progress we have been conscious of the calmest state of mind, and have almost envied those who showed the feelings of their souls by external manifestations, while at the same time we felt as much sympathy in our heart as any one could feel. When prosecuting the heaviest felonies as Commonwealth's Attorney for several years we were at all times happily free from any mental excitement that would disturb our reason. We write this, as many readers who are not Christians may suppose that some strong mental delusion may have occasioned the following narration, while we know that we were never more in our senses at any period of our life.

It was the third or fourth day of our sickness, while we were praying to our Savior with no unusual fervor but with the common assurance of His presence that we have felt in prayer for fifty years and with no fear or apprehension of death whatever. While we were in a short dozing state that lasted only a few minutes and seemed almost in a waking state the Lord appeared to us. We could see His person plainly from His head to His breast. He had large blue eyes, full of beauty and tenderness, such as we had never seen; a clear skin, a long flowing beard, and rather a Jewish physiognomy. The body had more a spiritual than an ordinary material appearance. By this time we were wide-awake, and while we were surprised at his visit we were not in the least alarmed. Our good wife was passing about the room, but we said nothing about the interview to her.

With a smile that seemed heavenly He said, "My son, I have come to-day to make you happy."

I answered: "Lord, I am so full now that I can hardly bear more."

He answered: "I am going to give you a Benjamin's portion to-day, and when you cannot bear it I will withdraw my hand."

With a graceful move of the hand He seemed to pour something into us, not a liquid, but something that our soul felt. We were wide-awake and in our senses and felt a thrill of rapture and joy until we both cried and laughed. He then said: "I have a short lesson for you to-day." Without saying how far it is to it, there is a river called Jordan you will have to cross. It is justly alarming to many persons on account of their lives. To them it is muddy and deep and swift, but when you come to it I shall form an eddy on both sides and reduce the waters so that you can almost walk over on the rocks."

We said: "Lord, when you want us to die we are no more afraid of it than to walk to the front gate."

"He said: 'Your time has not come yet."

We asked: "Lord, what have we ever done that you have visited and made us so happy to day?"

He answered: "I know what you have done, and it is all right."

He then left us, and we remained awake without dozing for a considerable time in an ecstacy of bliss.

We certainly did not expect the dear Savior to return again, but the next day about the same hour, being 10 o'clock in the morning, He appeared again on our left side, exactly as He did the day before. Arousing from a doze, we were at once wide awake and happy. With the same sweet smile He said: "My son, I am come to give you another short lesson to-day. For more than forty years you have been preaching and writing on depravity, justification by faith, the witness of the spirit in regeneration and in assurance to believers, which has been attended with some controversy, but I want you to know from me that your views are true and strictly Scriptural. Continue in these doctrines and be faithful, and I will prepare the river for you when you reach it as I told you yesterday."

We had now much to meditate upon and to fill us with joy the rest of the day. The next day our Lord came again at the usual time and in the usual manner. Approaching us He said: "My son, I want to give you a wider view to day. Think of all the preachers whom you knew in former years and who have died and crossed the river."

We began to enumerate at once and thought of Edwin Roberts, Brother Sidebottom, Father James, and a list too long to mention here. Then he resumed: "My son, they are all over the river yonder in a wide plain, and they know you, talk about you, and say while they do not wish to hasten the time, that they all wish to see you and have conversations. I will keep the river prepared, as I have told you."

By this time the interviews were not surprising, still we did not expect any more. One more, however, was to follow. The next day the Lord came again, time, place, and manner being the same. Every time that He approached us we were filled with unspeakable peace and love which lasted for hours. He never sat down at any time, but seemed to stoop. His face was not more than two or three feet from our own. In this fourth interview He said: "My son, I wish to recall the past to you to-day. Think of all the camp-meetings at which you have preached for more than forty years."

Our memory acted badly in reviewing the past. We went to the mountains and thought of Breathitt, Clay, Knox, Lawrell, Owlsley, and Estill. Then we came to the interior and thought of the camp-meetings in Montgomery, Madison and Jessamine, and the protracted meetings in Covington, New York, Winchester, Cynthiana, Paris, Lexington, Georgetown, Versailles, Danville, Nicholasville, and many other places where we had preached during the years. Hundreds and hundreds of people who were dead came to our recollection, but not one who was living. The Lord then said to us: "My son, many of these people are safe over the river, and they speak of you and wish to see you. When you cross the river you shall see all these people one by one, and have conversations with them every day. Do your part well, and I will keep the river prepared for an easy passage."

The dear Savior went away, but left His spirit with us, and we have faith in God.

STEPHEN NOLAND.

Psychometry.

To the Editor of the Religio-Philosophical Journal:

Having been a constant reader of your excellent paper since my first real interest in Spiritualism, some six years ago, I naturally feel a good deal of interest in whatever concerns it, in its work of endeavoring to place the belief that has become dear to so many hearts upon a higher plane; and I am glad to say that the JOURNAL, in most respects at least, ranks first among the many publications favoring Spiritualism, in America, to-day. It is making a record for itself which will result in great good to the cause of Spiritualism in time to come, when the mist and superstition which still surround it shall have been driven away by the clear sunlight of true and scientific demonstration.

The cause of Spiritualism has reached that plane where something is required of it besides proving the possibility of spirit communion, and if replying to No. 6, under Questions and Responses, "What is the greatest need of Spiritualism to-day?" I should say, O for a Moses to lead the great mass of Spiritualists out of the wilderness up to a higher plane of living and thinking; living less in the phenomena that appeal only to the physical senses, and thinking more of developing the inner spiritual life, that they may discern truth from error and not require a physical demonstration to convince them of a spiritual truth.

By giving perfect freedom in the columns of the JOURNAL to your many correspondents to record their experiences in spirit manifestations, you have doubtless done much good; but an unprejudiced reader cannot but be impressed by the number of physical manifestations, or those in which the medium was entirely entranced, compared with those which are the results of a higher development of the individual's own spiritual faculties, in connection with that illumination which comes as a result of such development. This thought brings us to the subject of this article.

While psychometry does not receive the attention it deserves from the various Spiritualist papers, it has been most ably written upon by such authors as Denton and Buchanan, but the number of people who have read "The Soul of Things," by William Denton, compared with those who read spiritual papers are as one to a hundred; consequently I should be glad to see this subject receive more attention from some of your gifted correspondents who are able to throw much light on this most interesting subject. It differs from other forms of what is called mental mediumship, in that it is not clairvoyance or clairaudience, or any one of the recognized spiritual senses, but all seem so blended that we can only express it as soul perception. There is no gift among the many that is in a degree so universal. In fact all people whom we speak of as sympathetic in their nature, have the first prime quality necessary for psychometry. All true healers could develop psychometry. There must be that sympathy which for the time being can take another's burden and feel it as their own, and then by a higher development of the soul faculties, and that illumination of spirit whereby they not only feel the joy and sorrow, hope and despair of the subject, through their sympathies, but by this mental illumination they perceive the cause, also the remedy, if one is required. And who of us but feels at times the need of a guidance beyond that of our own uncultivated powers? While it is true that perhaps two-thirds of the human family might have this gift in a degree, if properly developed, it is also true that to but few is it given to reach that point of spiritual development that they can exercise this gift in a practical manner. The psychic who can hold a piece of rock and can in spirit go back and describe it through all its transformations, together with the geological formation of the surrounding country; or from a piece of ore, describe a mine with its various workings, has reached a point of development of practical benefit to the world. This has been done many times, both here in the Rocky mountains of Colorado and elsewhere. This gift is in greater demand by the majority of people, not to clear up some obscure matter, as the history of the Cliff Dwellers of this country, or to give a scientific description of something not previously understood, but something that will satisfy the individual longings of the human heart. There are many who feel within them the possibility of accomplishing something that will be a benefit to themselves and the world, but they are often timid souls who need sympathetic encouragement, such as they are not likely to receive from their companions about them. What a blessing it is to such an one to receive from even a stranger such a delineation of character that he feels that through some occult sympathy he or she has come very close to his inner life, and have brought out all that is noble and worthy of cultivation; and what faults they may find are touched with so kindly a hand that it seems to bear with it a healing balm. Business matters may be made so clear that they no longer doubt the best course to pursue, or may be convinced of latent gifts that only require development to increase their sphere of usefulness, consequently a larger degree of happiness.

There have been many, at different times, who have been noted for their gift of psychometry, and doubtless there are many more who have never sought notoriety, but who are capable of excellent work. Among such I know of none who excel Mrs. A. Eldred, who now resides at 236 Winchester Avenue, Chicago. I may be taking an unwarrantable liberty in using her name without her permission, but why should not the public know something of those who are able, because of their superior development to do excellent work, though shrinking from advertising largely because the great majority of those who take every means to bring themselves before the public are either undeveloped mediums, or, as in some well known cases, depend wholly upon shrewdness and trickery to deceive the public. It is because of these two classes that Spiritualism does not command more of the respect of thinking men and women of the world to-day, who have not taken the time or trouble to look beneath the surface. From a somewhat extended acquaintance with Mrs. Eldred, both as a lady and in respect to her remarkable gift in psychometry, I take great pleasure in bringing her to the notice of those who can appreciate such gifts as I know her to possess. I also know of no better medium of reaching so large a number of this class of people as the JOURNAL. I have known her gifts tested in many ways, and almost always with entire satisfaction to those interested. She seems especially gifted in aiding those who are really willing and anxious to do some work by which the world will be a little better for their having lived in it, but who are in doubt as to what they are best adapted for. She has done much good in a quiet way, and all who have sought her aid have received the best she had to give, freely, taking no financial recompense in return. While it may seem noble to give freely of your very life-forces to all who may come, it is a question if the most good can be accomplished in this way. If only we were enjoying that state of affairs which Edward Bellamy ably portrays in his late work, "Looking Backward," when there would be no financial dealings between man and man, then might we indeed hope for disinterested work for the advancement of spiritual truth. What havoc a sudden transformation would bring to many in the ranks of spirit mediumship, or those posing as mediums! How many who advertise to give "full spirit materialization from a cabinet," would find, like Othello, their occupation gone! What a loss there would be in trick cabinets, false faces, and all the paraphernalia incident to such shows. There would be no occasion for any such farce as the libel suit of Newton and Wells. Instead, they would find their proper places following the plow, at the blacksmith's forge, or, alas, doing housework in their neighbor's kitchen, while those who really would feel moved of the spirit to work in the good cause could do so without fear of having attributed to them mercenary motives.

It almost makes us feel as if we would like to go to sleep if we could, and wake up in the year 2000. But that is a long way off, and judging from present indications we are about equally distant from that desirable state of affairs financially, so we are obliged to take the world as we find it and work and live accordingly.

Those who give freely of their time and efforts, are very apt to be sought after by many who come simply to gratify an idle curiosity, and while one may strive to do the very best possible for them it is but slightly appreciated. Money, or its equivalent, is after all the best gauge of true appreciation, and the best evidence that those who seek aid are sincere in their motives. It is also an encouragement to sensitives to do the very best they are capable of doing. There is a fine opportunity in this to do an occasional work in spiritual education, such as I know Mrs Eldred capable of doing. If more of the public work could be done by those of true culture and refinement, there would be less stigma attaching to those connected with Spiritualism in the minds of the world at large. It is an honest desire to add my mite to help forward the good work, that I take the liberty of calling the attention of the readers of the JOURNAL to this lady and the superior work she is able to do. I hope that others who have given the subject of psychometry some attention will so present it that those who have naturally good instructive faculties may be encouraged to develop them, so that gradually the mass of Spiritualists may be led to care less for physical phenomena and more for the growth and development of their own spiritual nature.

Boulder, Colo. ELIZABETH T. STANSELL.

A Machine that Works by an Effort of the Will.

Birmingham *Post*: The visit of a certain French Count to London has given us much to think of beyond the limits of the disease, both mental and bodily, by which we have been assailed. This Count P., who strange to say, seeks no publicity, is one of the most learned men of the century. His studies have been followed in participation with the experiments of the great experimentalist, the late Ruhmkorff. The latter was generous enough to own that it was under the direction of Count P. that he accomplished most of his greatest inventions. The wondrous reel invented by the Count is still considered the most marvellous conquest of science. Upon this reel is wound a length of silver wire measuring 75,000 meters. The magnetic needles crossing each other in a contrary direction are fixed upon the reel and suspended by a slender thread. The apparatus works under glass like a watch, so

that no tampering with the mechanism is possible. It is mounted, moreover, on a high stand. The Count takes hold of the two conductors, to which are attached the two ends of the silver thread rolled upon the reel, and bids you order the machine to move to right or left, according to your will. Under this power alone, hitherto misunderstood or underrated—this, the mightiest power in the universe, according to Count P., the power of the human will—the machine will act without the contact of touch. To right, to left! will the reel revolve according to the fancy of the visitor.

Without speech, without touch, by the mere mental influence alone, will the machine move in obedience to the unexpressed command. But not in all cases does the machine answer unreservedly. It is to the powerful will alone—the concentrated and fixed determination—that it can be made to reply. Ruhmkorff used to laugh immoderately at the vacillating movement of Count P.'s machine when the savans of the Académie were induced to try the experiment. With some the wire would tremble and vibrate, then start to one side, then move towards the other; while with others it would refuse to move at all, but confine its vibration to one spot. The experiments made by Count P. in London have all been exhibited strictly in private. His object in coming here is merely to obtain wire more finely spun than any he has hitherto been able to get in Paris. They say that, contrary to the general rule, the Count, from having been all his life a confirmed materialist, has been converted to the highest degree of religious faith, to conviction of the lofty destinies of man, and his connection with the divinity; man has abused his gifts and given himself to evil, but the divine essence is still with him. So fearful has the philosopher been of the pursuit of the fashionable coteries who, under pretext of scientific inquiry, merely seek to derive amusement from the most serious experiments in science that he has sought a retreat in a convent near London, and his excuse of being compelled to return thither by 8 o'clock is made to reply to all invitations to dinner, or to "select parties," or to "small and earlies," with which fine ladies of London would seek to overwhelm him.

Woman's Department.

OF INTEREST TO WOMEN

VICTORIA.

I know no fairer thing on God's green earth,
than just a noble woman; self-possessed
And calm, the equal of her daily task,
Filling the measure of exacting days,
With love's most gracious, most sweet courtesy.
I care not what the shape her duties wear,
Whether she make a poem, paint a head,
Or carve a hero; whether she inspire
Warm souls with music, to take burdens up,
Or, with persuasive trick of eloquence,
Call high nobilities into the field
Where right holds strenuous front against the wrong,
But needs fresh succors; or, if in the thick
Of what we misdeem easy circumstance
Of common life, the simple household toil
The care of little children; she who meets
All comers on her smooth, or rugged way,
With that fine attribute we name Repose,
The adequate power to win a day's success
From each day's struggle, is a Queen indeed,
Without a drop of that attested blood
Proved with the acid and the crucible,
To be pure Stuart, Tudor or the rest,
By some fool chemist. In her own fair right,
She takes her crown, and signs "Victoria."

—*Mary A. Ripley, Warsaw, N. Y., in Tribune.*

MEDICAL COLLEGES.

Women physicians are becoming more and more popular and correspondingly prosperous. The New York *Star* gives these interesting facts:

Boston was the first city in America to recognize the necessity of a medical course for women, and Philadelphia had the honor of being the second.

The Philadelphia Women's Medical College was founded thirty-nine years ago, and is the most extensive building in the world dedicated to the purpose of training women to become physicians. Among the graduates are women from Japan, China, India, Australia, and every State in the Union. The course of study extends through three years, with a post-graduate course of an additional year, which is not, however, obligatory. It has been endowed with legacies from women who have been interested in women's higher education. The faculty have in contemplation the establishment of a chair of what they denominate as "Preventive Medicine," and which is intended for the investigation of the origin of diseases and the study of the principles on which health is best preserved. There is also to be a new laboratory and gymnasium.

The Homeopathic College was the first school of the kind opened in New York. It was founded in 1863, through the efforts of Mrs. Clemence C. Lozier, who died about a year ago.

Mrs. Lozier was a gifted woman, an indefatigable worker, and a person of wide and discriminating charity.

The present Mrs. Dr. Lozier, who married the son of Mrs. Clemence C. Lozier, is another successful practitioner. She is a woman of medium height, rather inclined to embonpoint, and with features that denote intellect and strength of character. Her hair is iron gray, and is simply turned away from a broad forehead. Her quiet and agreeable manners inspire one with a wonderful degree of confidence.

In 1868, Drs. Emily and Elizabeth Blackwell directed their energies toward the establishment of an allopathic school of medicine. They finally succeeded, and Mrs. Emily Blackwell was made professor of hygiene, while her no less talented sister was created professor of the principles and practice of medicine and dean of the college.

At this college the course of study is thorough and identical with that pursued by the male medical students. Four years are considered requisite to fit a young woman for her duties, and when she has finished her course she is quite as well able to practice as many of the young men graduates. The women students walk the hospitals as do the men, and do not shrink from the horrors of the dissecting room, as many persons suppose. There are weekly clinics for the instruction of those interested in surgery, and particular attention is devoted to the diseases of women. No city in the world affords greater facilities for study to women who have elected to be physicians than New York, and although there are many obstacles to their success, on the whole they are treated with consideration and impartiality by the male professors, who are men of too advanced ideas to deny women the privileges accorded to their own sex.

Statistics prove that women mostly incline to some particular course of study, and are more often specialists than general practioners, but there are also women who have engaged in every branch of practice.

The first woman graduate of a New York college was Miss Emily Schettler, now diseased. The alumnæ of these institutions number over two hundred, which demonstrates the increasing demand for women doctors.

The Woman's Medical College of New York is situated on Second avenue, with Dr. Sophie Kupfer in charge.

A FORTUNATE WOMAN PHYSICIAN.

The daughter of the late Dr. Bliss, the famous old physician who was the medical advisor of several Presidents and whose name has been a household word in the capital for forty years, is one of the rising physicians of the city. Such is a fair type of that large class of brainy, earnest women who take up the battle of life practically alone, but with unfailing courage. Dr. Clara Bliss-Hinds is not only winning popularity in Washington as a practising physician, but is becoming famous throughout the country as an advocate of woman's life insurance and of the systematic collection of statistics bearing upon the birth, life and death of the human race. At his death Dr. Bliss, after a long and successful practice, left little except an account book containing $20,000 of unpaid bills. I have heard it said that Dr. Bliss prolonged the lives of a greater number of public men than any other physician of his time. The late S. S. Cox used to say that Dr. Bliss had saved his life a half dozen times—*Washington Letter.*

NOTES.

Mrs. Anna Haven Perkins, who died lately at New London, Conn., left $100,000 to the public Library of that city.

Pundita Ramabai has twenty-five pupils in her school in India, and has now organized a branch of the King's Daughters among them.

Mrs. Louise Chandler Moulton is the recipient of $1,000 and an autograph letter by Elizabeth Barrett Browning, the bequest of the late Westland Marston.

Archduchess Elizabeth will be the greatest heiress in the world when she is of age. She is the daughter of the late unfortunate Crown Prince of Austria.

Grace Greenwood forty years ago was one of the chief attractions of Washington society, and her pen is quite as fresh and fluent as it was in those early days.

Clara Barton, the famous philanthropist, is a good shot with either rifle or shotgun. She has been seen to bring down two prairie chickens from the first flush of the covey.

Miss Eva Brown, only daughter of John Brown of Harper's Ferry, is the private secretary of Henry H. Faxon of Quincy, Mass., and has the management of the Quincy Political Temperance Bureau.

Miss M. A. Booth of Longmeadow, Mass., is a Fellow of the Royal Microscopical Society of England, and is to edit the department of micro-copy in a new monthly journal, called the *Observer*, devoted to natural history, popular science, etc.

Mrs. J. S. Sarocka, the grandniece of Gen. Pulaski, proposes travelling through the South to speak on the life of her distinguished ancestor. Mrs. Sarocka was for many years an exile in Siberia with her husband, but unlike other exiles, she speaks in the highest terms of her treatment by the Russian officials.

Miss Phœbe Cousins is in the Capital City endeavoring to secure an adjustment of claims against the government for the return milage of witnesses, which, according to a late ruling, was refused, and had therefore to be paid by the United States Marshals out of their fees. The case involves a considerable amount of money paid out by the late Mr. Cousins and Miss Cousins during their term of service, and all the United States Marshals are concerned in the result. Miss Cousins and her mother are at the Riggs House.

Mrs. Sarah Knox Goodrich, together with her son, who are the owners of the well known Goodrich stone quarry near San Jose and which contains the best building material in California, has donated to the Leland Stanford, Jr., University all the stone required for the construction of the university building and all other buildings connected with the university which will be erected on the grounds of that institution.

Miss Nellie Paterson, one of the prettiest girls in the village of Mount Carmel, Conn., has just completed a four years apprenticeship to the machinist's trade. She uses the drill or handles a file as well as any man in the shop. Her specialty; however, is toolmaking, and to this she proposes to devote herself. She can also draw plans, figure out dimensions, and from the working drawings she can make anything.

Magazines for February Not Before Mentioned.

The Unitarian Review. (Boston.) The Unconscious Life is an interesting article upon a topic much discussed at the present. Luther's return to the Principles of Authority; Puplic Worship; Christian Communism, and Liberalism and Letters add much to a good number.

The English Illustrated Magazine. (New York.) A Whitechapel Street is described and fully illustrated in this issue. Rev. Prebendary Eyton tells us how to spend Sunday. Winchelsea is a pleasing descriptive article. The Rev. H. R. Haweis contributes an article on Bells and Belfries.

The Theosophist. (Adyar, Madras, India.) A varied table of Contents is to be found in the January issue of this monthly devoted to Oriental Philosophy, Art and Occultism.

Men and women prematurely gray and whose hair was falling, are enthusiastic in praising Hall's Hair Renewer for restoring the color and preventing baldness.

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D. D. HOME.

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Spiritualism versus Materialism.

It is a philosophical truth that things are not what they seem; the mind that has been able to penetrate beyond the illusions of sense and to get beneath the surface of things, knows that matter is an appearance a symbolical representation of an underlying reality. What we see are phenomena, appearances, the effects upon our consciousness of a reality that manifests itself to us under the form of matter; what we do not see is the ultimate reality underlying phenomena.

We know matter by its qualities, or to speak more accurately, we know it only as qualities—a congeries of qualities. We speak of the roundness, yellowness, and sweetness of the orange, the hardness of steel, the heaviness of lead, the blueness of the sky, etc. What do we know of matter apart from, or except as these and other qualities and properties? Nothing. Of the essence of matter, the eighteenth-century materialists, like Holbach, declared that nothing was or could be known. Now what we speak of as the qualities of matter are psychical in their character. Certainly this will not be disputed by anybody competent to understand the subject, at least, in regard to the so-called secondary qualities of matter.

Color is a sensation or state of consciousness dependent for its existence upon a sensitive retina and ethereal vibrations. No instructed mind now regards color as existing objectively. It is the same with sound. The aerial waves touch the auditory nerve and excite the sensations called sound, which, outside of consciousness has no existence. The sweetness of an orange and the sourness of vinegar are the conscious states which these objects produce in us. Sweetness and sourness are sensations—not the qualities of inanimate things. The orange tastes sweet. In other words there is something that appears round and yellow called an orange, which, affecting us through the sense of taste, causes a sensation of sweetness. So the hardness of a piece of steel is, when carefully considered, seen to be mental and not material. It produces in us the sensation of resistance, and therefore we say it feels hard. We change this word which describes a feeling, a conscious state, from an adjective to an abstract noun, from hard to hardness, and in our simplicity imagine that the word describes the piece of steel instead of seeing that it describes only the state of consciousness which the steel produces in us. The illusion is the same as in the case of heat. The heat is not in the stove, but in us. Heat is a sensation and not anything objective. When it is said "heat is a mode of motion," it is true only of the objective factor—of that with which physics has to deal—just the same as when it is said "sound travels," the statement is true only of the objective factor of sound, viz., aerial vibrations.

The question is not here raised as to what these objective factors are in their last analysis, or into what they are resolvable, the only object being to indicate that what materialism assumes is external to us, and the cause of mind, viz., the so-called qualities of matter, are in fact primary states of consciousness, and that there is nothing material about them.

What is the ultimate reality that man has invested with his own sensations, with his own states of consciousness? Is it material? We have analyzed the qualities which at first appear to be the qualities of inanimate substances, and have found that they are psychical, and not material at all; and having been forced by logic to divest the objective reality of material qualities, we cannot regard it as matter without re-investing it with the qualities which were just shown to belong to consciousness, and without disregarding the elementary facts of modern psychology. The ultimate Reality is not therefore material, and materialism has no scientific basis, unless indeed the word matter be regarded as essentially transcendental in its nature.

Herbert Spencer argues from the relativity of knowledge that the Reality underlying phenomena, of which matter is a symbol, is in its nature unknown and inscrutable. This thinker has often been called a materialist and his philosophy materialism. This is inexcusable when the eminent thinker has dealt materialism the heaviest blows from a philosophical standpoint which it has ever received. He declares that it is "hopelessly condemned." It is much more rational, he says in substance, to regard the absolute cause of phenomena as psychical or spiritual than to assume that it is material; and he holds that the same power which is manifested objectively in what is called the material world, is manifested subjectively in our mental being; that the power displayed in the motion of the stars "wells up in consciousness."

In regard to man, Mr. Spencer holds that states of consciousness imply a subject ego, and he speaks of the "substance of mind," but by profound and ingenious reasoning he attempts to show that we can know mind only as states of consciousness (as we can know the world) and that therefore we do not know what spirit is—what it is that underlies the phenomena of consciousness and mind. Any thinker may be pardoned, even from the standpoint of the Spiritualist, for refraining from attempts to explain the essence or nature of spirit, of which consciousness and thought are admitted to be attributes.

Although Spencer has never gone farther than indicated herein before in spiritual interpretations of cosmic phenomena, there is nothing in his philosophy that is inconsistent with the philosophy of Spiritualism. No reference, of course, is here made to mere details. His philosophy in its essential teachings is anti-materialistic, and needs but little extension to be in accord with the highest spiritual philosophy. The ultimate cause of phenomena, he admits, may be psychical, and whether he believes in a future life or not—we are informed that he regards it as an open question—such a belief is held, and consistently too, by some of the best thinkers who are in sympathy, in the main, with the great philosopher's system of thought.

The truth should never be subordinated to a name, however great or famous, and no man can be an authority in philosophy; but as Herbert Spencer is unquestionably a thinker of great ability and of world-wide reputation, it is deemed best to correct some misapprehensions in regard to his position and his attitude toward the spiritualistic and the materialistic systems, especially when there is so much misunderstanding among Spiritualists as well as among materialists on these points.

The fact that Spencer is a distinguished thinker with a large following among men of thought, and has been often represented as a materialistic thinker, has led some Spiritualists to make him an object of undiscriminating and undeserved criticism.

Unfortunately Spiritualism itself has by many of its exponents on the platform and in print, been represented as a sort of revised and refined materialism. A favorite expression has been with not a few, "Spirit is refined matter—matter developed into spirit." The absurdity of the position is evident to any thinker who has taken pains to acquaint himself with what science and philosophy really teach in regard to matter. In philosophical analysis matter dissolves, so to speak, and disappears. Instead of being everything, as materialism has claimed, it owes its very existence to mind. Strip it of what consciousness gives to it, and there is nothing left by which to recognize it as matter. To say, therefore, that spirit is progressed, refined matter (assuming meanwhile that matter is what those who thus assert claim, in common with materialists, that it is), is not more rational than to affirm that mind is the product of the combination of material atoms. Indeed the two absurdities are often held at the same time by the same person, the claim being that matter gets itself refined, attenuated and sublimated, and then arranges itself in juxtaposition so as to feel and think! It is better that Spiritualists and materialists recognize the unsuppressible difference between their philosophies and courageously and honestly discuss the issues, rather than ignore their differences in a mush of concession and attempt to unite in a marriage that is unnatural, sure to be unfruitful, and is besides extremely grotesque.

The question whether the ultimate reality is matter, and whether it is inscrutable having been stated and briefly considered, another question arises: Is the cause of all phenomena psychical in its nature? We must choose between this view and the view that the absolute reality is inscrutable. But if it be regarded as psychical, it is not necessary to hold that it is a personality—a being having an existence distinct from everything else, located in space, limited in time, receiving knowledge through the senses, and subject to the influence of environment. Such a being would be a product of nature, and as a cause or permeating influence, incommensurate with the infinity of being. But since man with his intelligence and his moral and religious nature is the outcome of millions of years of change, is the flower of evolution, may we not infer that the energizing and controlling force of the universe is somewhat akin to the highest that has appeared, even though we cannot conceive it under the limitations of sense and form? Since matter, which at first sight seems the one enduring, everlasting existence, is by science shown to be but an appearance of an invisible Reality, and since this Reality is demonstrably psychical in its effects, may we not confidently say that the controlling power of the universe, revealed to us in consciousness, is psychical in its nature? That this power has any resemblance to our finite, sense-imprisoned intelligence, that we can comprehend it, or define it, or describe it in words, which fail even to describe accurately ourselves or the simplest objects, is not claimed; but is it not in consonance with reason, the highest faculty of man, to hold that in some way, which our limitations do not allow us to grasp, the noblest and best that evolution has produced, give the most correct idea of the nature of the power in which we move and live? Inscrutable in the strict sense of the word is the ultimate Reality, for it is eternal and infinite, and by attempts to explain or define it by analogies and comparisons which relate to limited, finite forms and faculties, we involve ourselves in confusion. Intelligence, as known to us, has a genesis and growth; it implies an environment, it is built up by personal experience; personality we know as something circumscribed, associated with form; an evolution; a growth, possessing intellect and will and the power to act upon its surroundings. These words cannot, without a perversion of language, be applied to that which is without limit in space or time, that which is not a growth but the cause of all growth; that which has no environment, but of which all forms and conditions, revealed in consciousness, are manifestations.

If, however, these words convey no adequate or correct idea of the eternal energy, it does not follow that it is less than these words imply. Indeed, intelligence and personality have been evolved by the Power back of evolution, and it is a conclusion warranted by good logic and sound philosophy that this Power is greater than its products and therefore greater than what we know as human intelligence and personality. Mathew Arnold spoke of it as "the Power not ourselves that makes for righteousness." Certainly the tendency and trend of things have been toward the better and the higher through all the millions of years of this world's existence. This process of development was going on when there was no human eye to see, no human heart to feel on the globe, nay, when there were none of the lower creatures through which man ascended, on land or sea, when there was not so much as a fern or a lichen on all the earth, when indeed the conditions of life had not yet appeared and could not for a period inconceivable by the human mind.

The great scientist, Alfred Russell Wallace, in referring to the process which culminated at last in man, speaks thus confidently of its spiritual and moral significance:

"To us the whole purpose, the only *raison d'etre* of the world—with all its complexities of physical structure, with its grand geological progress, the slow evolution of the vegetable and animal kingdoms, and the ultimate appearance of man—was the development of the human spirit in association with the human body. From the fact that the spirit of man—the man himself—is so developed, we may well believe that this is the only, or at least the best way for his development; and we may even see in what is usually termed 'evil' on the earth, one of the most efficient means of its growth. For we know that the noblest faculties of man are strengthened and perfected by struggle and effort; it is by increasing warfare against physical evils and in the midst of difficulty and danger that energy, courage, self-reliance and industry have become the common quality of the Northern races; it is by the battle with moral evil in all its hydra-headed forms, that the still nobler qualities of justice and mercy and humanity and self-sacrifice have been steadily increasing in the world. Beings thus trained and strengthened by their surroundings, and possessing latent faculties capable of such noble development are surely destined for a higher and more permanent existence; and we may confidently believe with our greatest living poet:

'That life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears
And dipt in baths of hissing tears
And batter'd with the shocks of doom
To shape and use.'"

Secularism and State Secularization.

Secularism is one thing. The secularization of the State is quite another and different thing. Secularism is a one-world system of thought. It is the philosophy of those who limit their vision, belief and work to the objects of this life. It ignores any other. Its principles were formulated forty years ago by George Jacob Holyoke, to repel the charge that his position was one of negation, a charge which his advocacy of atheism had brought upon him. Its best known representative to-day is Mr. Bradlaugh of England, who interprets secularism as atheistic in its implications.

Now why should the movement for secularizing the State, for separating the State entirely from the Church and confining its proper functions, be retarded by identification with secularism. The constitution of the United States is a secular document and the idea of its authors was that there should be no established religion in this country, no religious test as a qualification for office, and no discrimination in favor of or against any religion. They wished to establish a secular government and to leave religious matters entirely to the people without any governmental dictation or interference whatever. This was because they believed that the government should have nothing to do with religions except to protect their adherents in their right to worship, each sect or individual in its own way. To realize the idea of the founders of this Republic is the aim of those who are working intelligently for State secularization.

But many fail to see the difference between this reform, and a system of philosophy and ethics which teaches that we should secularize our beliefs, our lives, our hopes and aspirations; and for several years the JOURNAL has noticed that liberal papers and speakers have assumed that those in favor of secularizing the State must necessarily be believers in secularism. Such folly can only repel from a worthy reform, men and women who have religious convictions and spiritual aspirations.

The True Attitude for Liberals.

It is praiseworthy to clear away the mistakes and delusions which cloud truth. The task is beset with great difficulties and trials at every step. One of the most serious dangers besetting the truth discoverer and image-breaker is the proneness of human nature to impugn the motives of the representatives and exponents of what time has proven to be error—or truth so disguised and loaded as to be only an instrument of torture or degradation. Liberals are quite apt to become illiberal and dogmatic. In their newly found liberty they often grow as pugnacious and aggressive as ever were orthodox fanatics. Their hatred of the follies and fanatical crudities which darken religious history, blinds them to all sense of justice and prevents just and philosophical consideration. The low jests of an Ingersoll will draw a crowd of irreligious scoffers at a dollar a head, while the philosophical, judicially fair liberal talks to thin audiences for a modicum of what the witty, illogical and unfair advocate receives. To the thoughtful and fair-minded it is as refreshing as is an oasis in the desert to the weary traveller when a free-thinker is found who has the ability to maintain his or her own ground and is at the same time able and disposed to do justice to the thought and to the great leaders of the religious world, past and present. On the first page of this issue, under the title of "Calvin's Creed," we present our readers with a striking example of the much-to-be desired attitude of mind on the part of free-thought folk. Mrs. Caroline K. Sherman is widely known in literary and philosophical circles. Her papers before the late Concord School of Philosophy, also at Farmington, Conn., here in her own city and elsewhere are master-pieces in their way. She is very radical in her religious views and stands outside the pale of any church. This we knew in a general way, but before publishing her paper upon the theme which is now attracting so much attention we sought to draw from this talented woman a more complete and accurate statement of her religious history. Therefore, in her own quiet library where the spirits of Dante, Goethe, Spinoza, and others of the world's great thinkers must often be attracted by reason of the close *rapport* established through long years of study, and the frequent presence of some of their best living interpreters, under these fortuitous conditions we asked Mrs. Sherman to tell us more particularly of her early religious environment and beliefs and of the evolutionary steps leading to her present views. With some hesitation she complied, and we give substantially the story as she told it off in the freedom of friendship, in which form it will be even more breezy and striking than had she prepared it for the press with due form and regard for conventionalities:

"I come from Plymouth Puritan stock," said Mrs. Sherman after seating herself in her favorite chair, "nine generations of Calvinistic ancestors have left their impress on my face and in my character. There may not have been in their nature that plasticity which readily bends to meet the wants of the environment, but there was that honesty, that intellectual integrity which did not bend the truth to make it accommodate their pleasure. To be sure their God was arbitrary, but is not truth itself inflexible, not yielding to many caprices? They believed in infant damnation, and did not argue the impossibility of it on the score of God's goodness. Why should they? Didn't they see that every infant born was tortured through its whole first year, to say nothing of the torture to its parents. I was brought up in New England and learned the Westminster catechism so that I could go through the entire book, question and answer, without referring to the pages, and I knew what it all meant and did not question its truth. In those days even to question was to be damned—but while I did not question in a skeptical way I strengthened all the points with strong arguments. I was impressed with the grandeur of the power of God. Of course in my early days, although I was brought up on the Catechism, yet the extreme emphasis given to the doctrines was an affair of the past; justice was tempered with mercy, but none the less, justice was the foundation. My father's house was as my grandfather's had been—a centre and home for New England clergymen from far and near, and as a child it was my privilege to sit at table with some of the most scholarly men of New England and their conversation was not without its influence on the young, sensitive girl. I admired their intellectual vigor, their refined, scholarly tastes, and Heaven was before my mind not so much a place for psalm singing as a place where I should meet for eternity scholarly men of the choicest type. Even as a child I could not be in an atmosphere like this without it reacting on me, and although I joined the church at sixteen, the same logical thinking which led me into the church led me out of it—when I based my reasoning on other premises—but I have always kept a reverential love for the faith of my fathers. Diverge from that faith as much as I may I shall always hope to keep what I consider my noblest inheritance—the love of truth which as Spinoza says, "Is the sweetest of all things not under our control."

Hon. Sidney Dean's Letter.

The JOURNAL desires that all phases of opinion on the subject of organization shall find place in its columns. Truth is what it seeks, and fair dealing with those who differ with its views is one of its chief characteristics. Hence the JOURNAL'S readers have, in this issue, an able letter from the Hon. Sidney Dean in opposition to organization.

Our distinguished friend fails to take in all the factors which enter into the JOURNAL'S view on the subject of organization. We certainly do not propose—by *we* is here meant the JOURNAL'S constituency—to organize Spiritualism *per se*. That is a hopeless task and for the reasons assigned by Mr. Dean himself. While we make spirit manifestation the basis, the scientific verity the foundation, the fact supreme above all other facts, the more important fact to which this leads, is unity—the association of those who make not merely truth but fraternity the bond of union. Truth is something about which men agree or disagree. It is something which every man must determine for himself. But fraternity—soul communion—love is what must bind humanity as one or else all human effort for man's betterment must close. It is not agreement in faith but fraternal co-operation in associative relation that is the goal of our aspirations. To this end the JOURNAL voices the hopes of many hearts when it presents to the consideration of those who take an interest in the "creed" which has been so often published in these columns. It would be difficult to summarize, in so few words, what Spiritualism has so uniformly taught for forty years. To believe any thing, to have a faith of any kind we must believe that God is the Father of his offspring and that these children of a common father compose one family; and this whether here or hereafter; and that spirit intercourse is the link which connects all the members of this family. Bonded in this faith where is the cause of dissension? None can exist; for every child of the Supreme Spirit is free. The creed is the unity to start with.

We wish Bro. Dean would take in what we are trying to do. We are not trying to organize Spiritualism *per se*. We are seeking only to bring together those who accept the creed announced in the JOURNAL. That creed is the product of many hearts, heads, and hands and those who meet in convention or otherwise will accept that as a basis of coming together. None others will be attracted.

The JOURNAL and a good share of its constituency hope, when the time comes, to have not alone Spiritualists but liberals, orthodox, and those of no creed to join hands in practical work for humanity. The questions which Mr. Dean raises will settle themselves if the movement should ever crystallize into organic form. The very object of the organization is for the temperal work he suggests. Surely we need something to give the world truthful, scientific tests in Spiritualism; surely we need something to help the aged workers and those who are coming upon the stage to fulfil their duty to themselves and humanity; surely we need something to support those whose time is given in teaching the higher truths of Spiritualism. How are we going to have these except through organization? This is the view we take of this subject "out West." We don't know how it is "in Boston."

Organization---Abnormal Individualism.

The attitude of most of those who oppose organization while claiming to favor it and who criticize the JOURNAL'S efforts in the interests of unity, are well presented in the communication of Mr. F. of Utah, on another page. A society with "its headquarters in the Spirit-world" and able "to give the very best instructions" which mortals are to follow or ignore at their "*own discretion*," and which "discretion," or more properly inclination, would lead these mortals to snap their fingers at, is the ideal illusion which a considerable body of illogical and short-sighted individuals delight in talking about. Such pseudo-Spiritualism is but old theology in disguise and usually finds its most active advocates among those who have at sometime in their lives been zealous church

members, violent partizans of the literal interpretation of Scripture and the divinely inspired nature of every word between the lids of the Bible. The JOURNAL has profound pity for such people, but neither time nor inclination to attempt the almost hopeless task of bringing their minds into a healthy condition. Arguments are lost upon them; logic is a bauble too insignificant to receive their attention. They revel unconsciously in second-hand superstition. They feed upon the gases generated from the garbage-heap of effete thought until, swollen to unnatural dimensions by the subtile poison, they snap their anchor ropes and go ballooning through the realms of erraticism and abnormality. They mistake anarchism for Spiritualism. The JOURNAL does not expect to affect such people. The JOURNAL appeals only to those with healthy powers of ratiocination and evenly balanced minds. The JOURNAL is not omniscient and hence it relegates these mentally diseased unfortunates to the hospital which the Great Spirit, the Supreme Intelligence, has wisely provided and where in due course of time, in some far off future age, they will become sane. In the meantime they need have no fear of coercion, they will not be forced into any organization against their will. Neither can the vagaries of individualism and superstition long stay the steady onward march of unification in the religious world, of which Spiritualism in its higher aspects forms so important a factor.

Algerton the Blackmailer.

Readers of the JOURNAL will recall that the JOURNAL, some weeks ago, denounced a dastardly performance of Frank C. Algerton. He with a confederate conspired to inveigle an old man and then blackmailed him out of $2,000. Algerton of course denied the charge and published a bluff in our accommodating contemporary, the *Banner of Light*. He also uttered dire threats of what he would do with us, but as we are "case-hardened" in such matters he produced no effect. The fellow worked upon the officers of the Bridgeport (Conn.) Society until they gave him a certificate of character and any amount of fulsome eulogy. In spite of all the bluffing, he failed to deter Mr. H. A. Budington, the editor of *Alcyone*, Springfield, Mass., where the crime was perpetrated. With commendable zeal Mr. B. has followed the matter up under great difficulties, and in the issue of his paper for Feb. 15th, gives as much of the history of the case as can well be put in print. Those who doubt Algerton's guilt should send to Mr. Budington enclosing five cents—for a copy of his paper. It is to be hoped that Algerton and his confederate will soon be in the penitentiary, and that the officers of the Bridgeport Society will dress themselves in sackcloth and adorn their heads with ashes. Mr. Budington is demonstrating that in his journalistic policy as to mediums and the phenomena he is entitled to the support of all truth-loving and rational Spiritualists in New England—and elsewhere for the matter of that. The Spiritualists of that section of the country have long needed a local organ that has the courage of its convictions and dare speak the truth on matters vital to the cause—a paper untrammeled by complications and affiliations with charlatans and immoral characters. Such a paper Mr. Budington evinces a disposition to make and it will be a disgrace to New England Spiritualists if they fail to encourage and substantially support his endeavors.

Carrie Sawyer in the Calaboose.

On Monday night of this week the notorious Carrie M. Sawyer, together with her pimp and striker "Captain" Burk and a female confederate known as Kittie Rainger were given a ride from No. 30 Ogden avenue to the Harrison street police station. Like the Bangs sisters they did not seek free transportation; indeed like those sleek sisters they protested, but without avail. This is how it came to pass: About the time we were called to New York to defend against the suit of Eliza Ann Wells who wanted us to pay her $20,000 for telling the truth concerning her, the Carrie Sawyer troupe swooped down upon Chicago. They had burked the small cities and reconnoitered for a foothold here, and the time seemed propitious. Returning from our signal victory over the Newton-Wells combination in New York we were confronted with the Sawyer Burk gang doing a thriving trade in our own city. A number of well known Spiritualists came to us urging that we expose the wicked swindle. They told of well-to-do people who were being deceived and bled by these harpies, and of the chagrin they felt at the disgrace it was bringing upon Spiritualism. We were tired of publishing exposures of this stale and barefaced fraud, yet there seemed no alternative but to shake her up once more. Upon reflection, however, we concluded to have it done by others. In pursuance of this decision, we arranged with the *Tribune* people for them to do the job—and as results show they did it well. We asked the city editor of the *Tribune* to send us an exceptionably capable, fair and honest man; one who had shrewdness and courage, and who would report the affair accurately. Six weeks ago last Sunday we spent two hours instructing him how to proceed. He followed out our directions to the letter—even to calling the patrol wagon and dumping the party into the police station.

The *Tribune* of last Tuesday morning contained a five column account of the exposure, capture and incarceration of the gang, written without any attempt at sensation. The bare facts contained in the history of the affair and its successful denouement were sufficiently sensational without additional padding. The confederates relied upon to personate spirits were Della Sawyer, a daughter of the ancient Carrie, and George Burk, a son of "Captain" Burk. This Burk is a tool picked up by Carrie in St. Louis some years ago and he has proved a most efficient partner in the diabolical business. It seems that Della was taken ill several weeks ago and as a female spirit was indispensible to the show, "Kitty Rainger," an inmate of the spook factory was substituted. Kitty who was caught while personating the spirit of the *Tribune* man's supposititious deceased sweet-heart, confessed her guilt, saying: "Mrs. Sawyer got me into this. I came to nurse Della who used to act my part herself. I've only done it three weeks. I will never do it again. I know it's wicked. O, let me go! Mrs. Sawyer is the one to blame, she got me into this. She told me it would be fun to hoodwink people, and I thought so till to night. I see how wrong it is now." There were nineteen visitors at the séance when the exposure occurred. Among this number were keen business men, men able to cope with their shrewdest competitors in worldly affairs, and yet who had been willing victims of this white-haired old sinner. Ugh! It is enough to make one sick.

"In the trumpery displayed at the station," says the *Tribune*, "were a pillow-case, a small linen bag much the worse for want of washing, and a pile of gauze, crepe, mosquito netting, shoes, slippers, wigs, and false hair.

"A plain pasteboard cross daubed with luminous paint, which had served to give immortal light in the parlor, capped the heap. The cross was about six inches high and four inches wide. The arms were about an inch in width. The false hair captured included a set of coarse, black, long chin-whiskers and a wig of tow-colored curls. A loose gauze gown was daubed in lines and spots with luminous paint. Otherwise it was muddy-brown with dirt. Two white crepe veils were crumpled into a long string, but easily unrolled. A white cheese-cloth shawl about six feet long was wrapped around a pair of blue knit slippers, with felt soles. The foot that squeezed into one of them was a No. 4½, D. A pair of corsets marked "G." and a green cloth bodice trimmed with black velvet made up the bundle of captured paraphernalia."

The *Tribune* reporter's account of his midnight interview with the editor of the RELIGIO-PHILOSOPHICAL JOURNAL is in the reporter's language and not the editor's. Unfamiliar with the personnel and nomenclature of Spiritualism and in the hurry to get to press he inadvertently got our statement somewhat different from what was given him, as it was not taken down stenographically. However, we can forgive the discrepancies under the circumstances and in view of the success of the exposure. The *Tribune* expended a large amount of money on the job, thus saving us the expense, and is entitled to the thanks of all rational Spiritualists and psychical researchers.

Caving In.

The caving in of old theological systems is everywhere manifest. The latest is that of Rev. R. C. Cave, one of the most eloquent and learned ministers in the Campbellite denomination, who was pastor of Central Christian Church, the wealthiest flock of followers of Alexander Campbell in Missouri. He preached a sermon denying the inspiration of the Old Testament. This led to a good deal of gossip and many tongues were set wagging throughout the communion. Other sermons followed, in which he denounced all creeds and formulas as relics of barbarism. This caused a split in the church, and he resigned. Half of his congregation were in sympathy with him, followed him, and organized a new church. For sometime they have had services in a rented hall, but are now taking steps to build a magnificent temple of worship. This new departure has caused a sensation in religious circles and a tempest in the Campbellite teapot. He has been denounced by the organ of the church, and Campbellite preachers all over the country have thundered at him. A few Sundays ago he announced that, as the press and pulpit had formally read him out of the denomination, there was nothing for him to do but to resign his pastorate. His congregation has resolved that as they were organized under the State law, and got their right to exist as a religious body from the State and not from any church, they owed no allegiance to anybody but God, the State and themselves, and they have organized as an independent church with Cave as pastor. Thus we see that the leaven is constantly at work and by and by the whole lump will be leavened.

One of the most caustic reviews which we have read of the Bellamy craze is that of Prof. Francis A. Walker in the *Atlantic Monthly* for February. It is from the "survival of the fittest" side of the question, interlarded with "original sin," "competition," and the dogmatics of current thinking on economic questions. It is about like Bellamy's *rationale* of folly. Each regales the world with half truths and as a consequence we have absolute falsehoods from both aspects. Humanity is not wholly good, nor wholly evil, but a mixture of both. And yet, with discrimination, the average thinker can indulge his ideal side with Bellamy and go on in the usual every-day work of life, knowing, with Prof. Walker, that there is nothing practical as an outcome in the Nationalistic movement. Bellamy's dream is a hope out of the darkness of the nineteenth century; like the hope of Plato, St. Augustine, Sir Thomas Moore and the rest of the world-hopers, it is something to dream over—for the "played out" and lazy. Bellamy's dream will have its day and we have no desire to dispel it; but it will end like all such dreams—in nothing.

GENERAL ITEMS.

Lyman C. Howe speaks in Cleveland during March.

Printer's Ink, a weekly journal published in New York, discusses in each number topics of interest to the advertising classes, in an intelligent, impartial and instructive manner. It is invaluable to every advertiser. The subscription is two dollars a year.

The Discovered Country, by Ernst von Himmel. This work has lately come from the press and has met with much favor. The story is told in an interesting style and cannot but hold the attention of the reader from the beginning to the close. Price $1.00, postage 8 cents extra. For sale at this office.

The French Canadians have been taking precautions against an invasion of la grippe. On the 4th of February, Archbishop Fohre blessed over two thousand of them at the cathedral, and also blessed two candles which were crossed and held under the throat of each person so blessed, and it is confidently expected that henceforth no well informed grippe will dare put in an appearance.

The mild winter that has been vouchsafed to this northern latitude is not entirely without precedent, for on looking up old records, we find that in 1646, "there was no snow all winter long, nor any sharp weather." There was very little snow or bad weather in 1667. A diary kept by some one in 1700, says, "The winter was turned into summer." In Lynn, in 1819, "the winter was unusually mild, with little snow, and the harbor scarcely frozen. Farmers ploughed every month. January was like April, and the spring was forward and warm. The principal snow was on the 8th of March.

Says Alfred Russell Wallace in his last work: "To us the whole, the only raison d'être of the world, with all its complexities of physical structure, with its grand geological progress, the slow evolution of the vegetable and animal kingdoms, and the ultimate appearance of man, was the development of the human spirit in association with the human body. From the fact that the spirit of man—the man himself—*is* so developed, we may well believe that this is the only, or at least, the best, way for its development; and we may even see in what is usually termed 'evil' on earth, one of the most efficient means of its growth."

The eighth annual meeting of the State Spiritual Association of Michigan, assembled at Kennedy Hall, Grand Rapids, Michigan, on Friday of this week, for a three days' session. The programme includes able addresses on the subject of Spiritualism, beautiful inspirational poems, public and private tests of spirit return, instrumental and vocal music, election of new officers for ensuing year, etc. The following speakers were expected to be present: Mrs. Woodworth of Grand Haven, Mrs. Pearsall of Disco, Mrs. Nellie Baade of Capac, Hon. L. V. Moulton, Dr. W. E. Reid, Dr. Chas. W. Andrews, Mrs. Sarah Graves, Miss Lena Bible, Mrs. Lawson, and Sam'l Smith of Fruitport, Michigan; Dr. U. D. Thomas of Grand Rapids; Dr. Spinney, Detroit, and others. The notice of this meeting reached us too late for mention in the JOURNAL of last week.

Max O'Rell—real name, Paul Blouet—the witty French writer, lecturer and traveller will give his first and only entertainment for this season in Chicago on Tuesday evening the 25th at Central Music Hall. He has a happy faculty of making every body his friend—leastwise this has been the case in Chicago—consequently those who want good seats will need to apply early. The box office will be open on the 21st for the sale of reserved seats. Confidentially we will inform our city readers that he has been engaged by the managers of the Drexel Kindergarten who propose to replenish their treasury by this method rather than by soliciting donations from people already overrun with calls upon their generosity. But this is not to be bruited about, for the kindergarten people don't care to pose as solicitors of charity in this instance, relying, as well they may, upon the superiority of Max O'Rell's drawing qualities.

A young man of Warsaw ordered a dress suit from a tailor, who agreed to deliver it on a certain day. The latter failed, and hence a curious lawsuit. The plaintiff alleged that he had arranged to offer his hand to the daughter of the house. Because of the failure of his dress coat he could not go, but his rival went, proposed, and was accepted, and the plaintiff considered himself damaged to the value of the lost bride.

Let quality, not quantity, be the test of a medicine. Ayer's Sarsaparilla is the concentrated extract of the best and purest ingredients. Medical men everywhere recommend it as the surest and most economical blood medicine in the market.

For Coughs, Sore Throat, Asthma, Catarrh, and diseases of the Bronchial Tubes, no better remedy can be found than "BROWN'S BRONCHIAL TROCHES." Sold everywhere, 25 cents.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price $1.75.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edit price, $1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, $1.50.

How to Magnetize by Victor Wilson is an able work published many years ago and reprnted simply because the public demanded it. Price, 25 cents.

Mrs. Maud Lord-Drake.

For many years Mrs. Drake was the leading medium in the country. She has given satisfactory tests of spirit return to thousands of people in all parts of the country and has talked to other thousands in a way to interest and stimulate their faith in a future life. For several years she has been greatly missed and no one has arisen to fill her place. She had well earned the rest and comfort which has come to her in these later years. Her old friends will be glad to read the following extracts from Los Angeles (Cal.) papers concerning their old-time favorite:

"It is a strange and unusual thing, but it has nevertheless come to pass here in Los Angeles. Did any one ever hear of an advocate of Spiritualism aiding and assisting in conducting a Methodist revival? That is the case, however, in Vernon, where a Methodist revival has been on for some time past, in which Mrs. Maud Lord-Drake has assisted, in that she has on several occasions spoken at the revival meetings at the request of the pastor and some of the members of his flock. Mrs. Maud Lord-Drake is one of the best known advocates of Spiritualism in the United States. She formerly resided in Boston, where she was famous as a test medium. For several years she has resided in this city with her husband, but she has not of late years been seen much in public. Only on special occasions has she delivered lectures upon her chosen subject, about which she is so well informed. The remarks Mrs. Lord-Drake delivered at the revival meetings in Vernon have attracted considerable attention in church circles. The fact that a strong Spiritualist is permitted to participate in a Methodist revival these days shows that a liberal Christian sentiment is prevailing in this community. Ten years ago such a thing would not have been thought of. To-morrow afternoon at 2 o'clock Mrs. Lord-Drake will lecture at Illinois Hall."—The Evening Express.

The Los Angeles *Tribune* speaks of the Sunday meeting announced by the *Express* as follows:

"Mrs. Maud Lord Drake was greeted by a large and intelligent audience at Illinois Hall yesterday afternoon, it having been announced that the lady would deliver a lecture on "Spiritualism." At 2 o'clock Mrs. Drake appeared, and without the usual ceremony of an introduction commenced her discourse. The lady has a very pleasant address, distinct enunciation, and is on the whole a most clever platform orator. For an hour and a half she talked upon her chosen subject, and her auditors were held closely. Mrs. Drake claimed that Spiritualism was indorsed by both the Old and the New Testaments in dreams, trances, oracles and healing gifts. These are the greater works promised by the Savior to the believers, the living witnesses of the immortality of the soul. She said that Spiritualists believed in the infinite presence, the divine energy, the one living and true God, and upon the pulsing bosom of that God is the soul's rest forever. She further held that Spiritualism induced true righteousness. Mrs. Drake's address was logical and convincing, and she was not so radical in her views and theories that her remarks were offensive to the non-believer or Christian.

At the close of the lecture Mrs. Drake gave descriptive séance of spirits she saw with the friends present. In every instance the parties for whom the medium had communications were not only strangers to Mrs. Drake, but also skeptics. They all said the information given was correct. It was as to departed friends and relatives, the number of them, what they did, how they did, etc. A ring belonging to Mrs. Imogene Fales was passed to Mrs. Drake which she psychometrized with startling distinctness and, as Miss Fales stated, without error.

Catholics and Politics.

The Right Rev. William Parel, Bishop of Maryland, delivered a charge on Feb. 11 to the Protestant Episcopal clergymen of the diocese. He said: "This city is the central point of Roman Catholicism in this country. Here resides its highest prelate, and here it puts forth its greatest effort. It is using political and social influence to obtain the religious control of this Nation. God forbid that I should blame the Catholics for any honest effort made toward this end. The issue, however, is greater than ever before, and they are now concentrating all their hopes and plans in this land. We must meet this advance with loving resistance. Three-fourths of their members were born in Europe, and nearly all of the remainder are children of foreign-born parents. The foreign spirit in the church is remarkably powerful. Their members become Americanized very slowly, and are not being assimilated rapidly. Our rights as citizens and churchmen are menaced by this power. The laws of naturalization are abused, and an immigrant often becomes a voter before he has caught our tongue. We have been neglectful in calling the attention of our parishioners to the encroachment of the Roman Catholic Church. I do not advise you to preach a course of sermons attacking their doctrines, but when any movement is made by them detrimental to our political or social institutions don't be silent, but speak out bold and clear on the subject. Parochial schools should be increased, so that the school life of the young in our church may not be neglected. Of course you know I do not antagonize the public schools.

South Carolina is becoming famous for wonders of a psychological character. The latest case reported is that of a negro in Boukright, Edgefield county, who works upon the plantation of a Mr. Hillery in that place, and who is mystifying the people in all that vicinity by his queer doings. Every night about half an hour after he goes to bed he enters into what appears to be a trance and preaches a sermon. He is quite illiterate, but without a book and with his eyes closed takes a text which, by reference to the Bible, is found to be correct in chapter, verse, and wording. When in this state he is entirely oblivious of any and every thing that may be going on around him, and a physician who has examined him says his arm could be taken off when these spells are on him and he would not know it.

The John W. Lovell Company is supplying the reading public with the best fiction at a rate which is almost bewildering. So great is the variety offered, that those who are most difficult to please must find each week some work which satisfies.

In the Toils by Cornelia Paddock, has just been issued in Lovell's American Novelists' series. It is written from facts by a woman who is speaking of what she knows from observation. It is a series of revelations, and preaches a powerful sermon against the polygamy and immorality of Utah.

Passed to Spirit-Life.

Mr. G. N. Lord, for many years a Spiritualist and reader of the JOURNAL, passed to spirit life on January 29th, from the Barnaby House, Benton Harbor, Mich., in his 64th year. Mrs. Weisner conducted the funeral services.

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The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work.

Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance.

Prof. HENRY KIDDLE, President, 7 E. 130th Street, N Y.
Mrs. M. E. WALLACE, Rec. Secy., 219 W. 42nd St., N. Y.
JOHN FRANKLIN CLARK, Cor. Secy., 89 Liberty St., N.Y.

MONTREAL CANADA.

Spiritualist's Hall, 2456, St. Catherine Street. Religious services every Thursday evening at 7:30 p. m., and on Sundays at 10:30 a. m. and at 3 p. m. Mr. George W. Walrond will lecture under trance at each service. Developing circles conducted by Mr. Walrond every Thursday evening. All are most cordially invited.

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Voices From the People.
AND
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

THE CHURCH OF THE SPIRIT.

Adapted from the Latin by Edward K. Knowles, Ph. D.

O, New Jerusalem! thy song
Swells into chorus sweet and strong,
Preceding, with its solemn mirth,
The Second Advent o'er the earth.

See Truth, the mighty Victor, rise!
Whilst old tradition, struggling dies;
The voice of Truth the silence breaks,
And every mind from death awakes.

Base error now gives up the prey
Its greedy jaws had snatched away;
And multitudes, from bondage free,
Through Science march to victory.

A LEGEND.

I read a legend of a monk who painted
In an old convent cell in days bygone,
Pictures of martyrs and of virgins sainted,
And the sweet Christ Face with the crown of thorn.

Poor daubs, not fit to be a chapel's treasure—
Full many a taunting word upon them fell;
But the good abbot let him, for his pleasure,
Adorn with them his solitary cell.

One night the poor monk mused: "Could I but render
Honor to Christ as other painters do,—
Were but my skill as great as is the tender
Love that inspires me when His Cross I view!

"But no: 'tis vain I toil and strive in sorrow;
What man so scorns, still less can he admire:
My life's work is all valueless; to-morrow
I'll cast my ill wrought pictures in the fire."

He raised his eyes within his cell—O wonder!
There stood a Visitor; thorn crowned was He,
And a sweet voice the silence rent asunder:
"I scorn no work that's done for love of Me."

And round the walls the paintings shone resplendent
With lights and colors to this world unknown,
A perfect beauty, and a hue transcendent,
That never yet on mortal canvas shone.

There is a meaning in the strange old story:
Let none dare judge his brother's worth or need;
The pure intent gives to the act its glory.
The noblest purpose makes the grandest deed.

OUR SPIRITUALIST CONTEMPORARIES.

Modern Thought is a Kansas City (Mo.) paper "devoted to the spiritualization of humanity from an independent standpoint." In the initial number the following was given as a statement of the stand it had taken: "*Modern Thought* is a journal of progress. Its statements of to-day may not be consistent with those of yesterday, nor those of to-morrow with those of to-day. We desire to grow—to unfold from the truth side, regardless of preconceived opinions. We believe with Emerson, that 'a foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.' If you would be a man, speak what you think to-day in words as hard as cannon balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you have said to-day."

Carrier Dove: Spiritualism teaches there is no forgiveness of sin—that every act carries with it its own penalty; that the longer we submit to the rule of our lower nature the further off will be the enjoyment of the higher; that the rough road which all must travel on the way towards a higher condition may be made longer or shorter by our own efforts, and that the sooner we choose the right the more quickly will we enjoy right's reward; that rewards and punishments are not the arbitrary acts of a capricious ruler, but the necessary result of antecedent causes, which causes are, in a measure, under our own control. Spiritualism confirms what Jesus taught—that Heaven is within us; that to find it we must develop the good in our own nature. Although Spiritualism is not, strictly speaking, a religion, there is no religious sect which teaches a higher morality in this life, or gives greater hope of happiness in the life to come.

The Pacific Investigator of San Francisco may probably be classed among our "Spiritualist Contemporaries," as it devotes considerable space to Spiritualism as well as to several other progressive isms among which might be mentioned Nationalism. It is a spicy and spunky little sheet and has for its motto: "We investigate, agitate, educate, eradicate, emancipate." It thus curtly speaks of itself in its editorial columns, Jan. 5: "You never saw a paper 'made up' like this, did you? Well, we did not expect to follow any old fogy notions. We will investigate until we become educated in several points which we are positive we don't exactly see clearly yet. The *Pacific Investigator* will walk alone after a little, and will furnish its readers with various subjects for investigation. We smile when some of our Nationalist friends object to Spiritualism. Bless their dear hearts, haven't they got a President who has been a Spiritualist lecturer for years, and performed her duties most acceptably, too? 'Consistency, thou art a jewel.'"

Golden Gate, under the caption of "Are they Liberal?" says: "If there was ever a term misapplied, it is that of *liberal*, bestowed upon Free Thinkers. Some of them are liberal, that is, willing for others to have the same liberty and choice of thought they claim for themselves; in the same way many creed-believing persons are liberal too. Free Thinkers should all be liberal, charitable towards those they consider as being in outer darkness. Because, if they have gained the summit of mental and spiritual illumination, they can look back to the days when they too were still climbing the heights; they will in that retrospective view see many paths, all well trodden, leading to one point, one height of understanding. The view backward does not incline them to allow others to choose their path upward, but sad to say, these clear-seeing souls insist upon others following in their steps, or coming right along with them. None are more eager to mark lines for others to toe, than the so-called Liberals of to-day. They treat all religious sentiment and belief with scorn and ridicule, not showing the slightest regard for feelings that are just as sensitive as their own."

Light of London, Jan. 25, has an extended account of an interesting "Conversazione of the London Spiritualist Alliance," at which a large number of prominent people were present whose names are given. Mr. Morse, the speaker of the evening, gave an entertaining narrative of experiences in America and said, "No one could understand American Spiritualism without attempting to understand the American people. Quick, vivacious, discursive, intuitive, they were not content to follow the ruts in a jog-trot. They deviate freely from the beaten track. Accordingly, their Spiritualism was comprehensive, and presented with all the energy and diffusiveness of the national character. Then the vast extent of territory must be remembered: 3,000 miles from Atlantic to Pacific Ocean, and nearly two-thirds the same extent from Canada to the Gulf of Mexico. Everything was on a large scale. Moreover the odium of illegality did not oppress the public manifestation of Spiritualism as it did in England. People did as they pleased in the vocation of medium. Hence a horde of sharpers and swindlers. So it came to pass that the evil and the good were classed together, and unmerited obloquy was often the lot of an honest and true medium. He touched on camp-meetings as a very distinctive feature of work in America, and named some of the best speakers and mediums in the States. In the literature of the subject prominence was given to the RELIGIO-PHILOSOPHICAL JOURNAL and to the *Banner of Light*, and mention was made of other journals. The attitude of the public press had improved, but not so markedly as in this country. The social status was higher than at any previous time. The churches were impregnated with Spiritualism. The internal aspect was not so encouraging. There was wanted unity, self-sacrifice, and definite purpose." This resumé merely conveys an idea of the salient points in Mr. Morse's address.

Alcyone of Springfield, Mass., has the following: "How cruel, how wicked is the conduct of frauds! The crime of false mediumship is greater than man can well comprehend. Let our true mediums take courage. They are holding open the gates of Paradise, that we may look therein. It is not pleasant for us to publish accounts of frauds in mediumship, but it is a duty. The spiritual press is acting cowardly in this matter, with few exceptions. Some of the 'materializing' mediums have carried their trickery to such an extent (in Boston especially,) that intelligent and honorable Spiritualists are thoroughly disgusted and indignant. But unless the spiritual press ventilates these fakirs, the humbug will continue, for there is money in it for the actors, as long as the people are ignorant. No man will pay a dollar a night to see a medium masquerade in store muslin, wigs, and illuminated gauze, if he knows it. The performers, in semi-darkness are cunning, and often their spirit guides are more cunning."

A Historical Correction.

To the Editor of the Religio-Philosophical Journal:

Your Parkersburg (W. Va.) correspondent says: "The apostle's creed was not known until about the ninth century." I do not know on what authority such an assertion was made. With slight modifications it can be traced back to the close of the second or third century. It could hardly be questioned that it was extant at the time of the council of Nice, A. D. 325. He also says, "The Athanasian creed is equally apocryphal," and makes its origin as late as the eighth or ninth century.

The greater part of the Nicene (Athanasian) creed was drawn up by the Council of Nice in Bithynia A. D. 325. The part of it explaining the divinity of the Holy Ghost was added by a general council held at Constantinople A. D. 381, with the exception of the clause "and the Son," which the Latin Church added to it in the ninth century. This clause the Greek church never adopted. This was one of the causes leading to separation.

I think the foregoing statement is historically correct. I do not make the correction for the sake of discussion or controversy. I do not believe the facts admit of any.

The creed commonly called the "Athanasian Creed" was written by some unknown person somewhere in the fifth century. But the only creed which it is probable Athanasius had anything to do with, was that of the Council of Nice in 325. It is not, however, of the slightest consequence when or by whom any of them were written. They are but poor opinions of poor, fallible men.

Meadville, Pa. F. H. BEMIS.

What Medium Desires to Rusticate?

To the Editor of the Religio-Philosophical Journal.

I have been a reader of your paper for many years and have learned to love the spiritual philosophy. I have held séances or sittings in my house and have got some phenomena that puzzle me, yet I am not convinced of spirit communion, or spirit return; in fact I am not sure that we have a spirit or soul that is independent of the body. I am a farmer; have always lived in rural districts; never traveled any, having always been cramped for means. I have raised a large family, thirteen in all, and I loved them better than I did myself, so I did the best I could for them. Seeing that I could not give them a fortune in money I gave them an education and I am proud of my sons and daughters. Several of them are now teachers, some of them holding first grade certificates. I wish to make the following offer: I am prepared to take good care of any one who will board with me and I will board a good medium free, two or three months, and do all I can to make the stay with me pleasant. I think there is a good field open here that would be both pleasant and profitable to a good medium who will apply to me. I will find him or her profitable employment for a month or two. I write this thinking you may know of a medium desiring to rusticate a while in a southern climate, in the country, away from city life; and if you do not know of any such person it may be you can hand this to persons who do. If they will be kind enough to put me in communication with such a medium I shall be much obliged. Before closing I wish to let you know that I am in sympathy with your proposed plan of organization, and if there is ever an organization of the kind I will be proud to belong to it and will do all in my power for it. J. W. PILE.

Weiland, Hunt County, Texas.

Just One Exception.

To the Editor of the Religio Philosophical Journal.

I have read, re-read and meditated upon the excellent article of the Rev. A. N. Alcott of Jan. 18, with unusual admiration and satisfaction, and must say of it, "Choice food—meat in every line and deep, high and far-reaching truths from first to last." Truly he has mined deep, and soared high for inspiring truths, which afford no uncertain sound but cause heart-strings to vibrate with renewing energies.

But in the wise economy of our Heavenly Father, differentiation appears so prominent that we find no two lives alike; therefore, I will presume that I shall be excused for taking exception to one point of the brother's article. With him, I believe, "It is time now to have a church whose only covenant, or religious tie is with reason, heart, understanding, and conscience." If I were to emphasize any one of the four ties over the rest, it would be understanding, because understanding is light on the way; yet each are of a necessity and of equal value; if not to one to an other, in their development. The reason could not be bound by the conscientious tie, nor the heart by the understanding; but each must be held by that tie which binds them the strongest and best leads them to their desired end.

In this contemplated modern church, or Church of the Spirit, I would close no source of knowledge, whether of ancient or modern scriptures, of science, of spirit communion, or revelations through the intuitive or percipient powers. Then I would allow each and all to "work out their own salvation" in the line of their strongest tie or attraction, whether it be reason, heart, understanding or conscience, and at the same time come into a universal brotherhood broad enough to afford charity for each. In no other way can I conceive of a church broad enough for all, and at the same time in a universal brotherhood and take no note of a speciality or a peculiarity. The "understanding" needs all truths, and heart, reason and conscience will not object. Then to each must be given freedom of thought to work on the line of their strongest attractions.

I have now reached the one exception I make, which is—"That the mere knowledge of facts, no matter how momentous or certain they may be, does not necessarily improve the moral or spiritual life, nor necessarily make people more intellectual and religious than they already are." This being contrary to what my experiences have taught me, I make this exception, and yet I am fully in agreement with the brother on the rest.

All must agree that our earthly life begins with the union of spirit and matter, or, so to speak, at zero, and we develop until spirit withdraws, having performed its mission here. While here we are anxious to know what improvements we need that may best prepare us for harmony and happiness in the new world and new life over there. To do this we must understand what is the nature of the change in us, or what of the difference between the new life and this—the old.

When we find that we simply leave our material and phenomenal part, and exist as spirit only, we come to perceive and know all things just as they really are. Plato taught this 400 years B. C., *i. e.*, spirit is omniscient, and spirits perceive all of other spirits, even to the private and unspoken thoughts, the principles and characteristics of all. There are no secrets there, as all are on public exhibition and are known and read of all spirits. If one builds "a mansion" (as all do), "eternal in the Heavens," that house will mirror forth the governing principles of the builder sufficiently to establish his characteristics.

Suppose again we learn that punishment for wrong doing consists in a consciousness of wrong, and each is made to face his own deeds, as well as to ask forgiveness, and recompense those they have wronged, or suffer the stings of conscience eternally. For one I would choose the brimstone fires, thinking there might be at least one chance that the fuel might fail and the fire go out.

"But," says one, "can these revelations to you, in your experiences, be reliable and certain?" Do you suppose your father and mother, your son and daughter, and others who were never known to falsify on earth, and who had abundantly and beyond dispute established their identity, would they begin to falsify as soon as they reached their new home? The thing is not supposable for an instant.

I once heard of a Universalist who said to his neighbor, "I know universal salvation is true, but after all, I would give old buck out of my team to know for certain." Before I had the experience (referred to as above) of conversations with my family and others, as a man converses face to face with his neighbor, asking all the questions I could think of, I felt like saying—"I know that Spiritualism is true." But after the interview referred to, I could then exclaim—"Now I know for certain."

Now I ask the brother, in case we have this "understanding," can we not have the right wedding garment on, or be prepared to meet the requirements of this new life over there according to the nature or economy of that (to us) a new world? One may be ever so religious and desire to do good, but if he don't have an "understanding" of how or when to begin, or in which direction to exert his energies, every effort may be abortive.

It would seem that the rich man in Luke 16th put a high value on understanding, requesting that Abraham should "inform," or cause his five brethren to come into an understanding of the world he then dwelt in; all this that they might adapt themselves to the nature and requirements of a world of spirit. DR. C. D. GRIMES.

Lyons, Kansas.

Our Pay.

To the Editor of the Religio-Philosophical Journal.

When we shall have toiled in the harness until we tire of that, let us take a rest and view the great resources that we can draw upon for exaltation and high enjoyment. It has been demonstrated, beyond all cause for doubt, that we may call upon our friends in the spirit world and enjoy their presence and their living instruction. And I would say to all who have not tried to make a medium of themselves, that you can enjoy that happy privilege if you make effort in that direction. I have long since been enabled to draw to my side those whom I have known in the form, and ofttimes I have been made so strong with the spirit presence that all my faculties were wonderfully increased for appreciation of a higher grade of consciousness than I ever knew, under other conditions.

This exaltation will not appear in your first experiences, for you will have to commence with very faint results, if indeed any appear at your first experiment. The manner in which I began this experience, it will be needful to state, was to first prepare my body by small feats of exercise, such as lifting small articles that lay in my way, such as chairs at arm's length, etc. When this had continued until the exertion compelled me to take full breath, I used to sit down, close my eyes, and breathe for a few minutes, always inhaling all that my lungs would hold without much exertion. If did this previous to retiring for the night. After lying down I continued to take reasonably full breaths; then became composed, with eyes closed, and looking at a mental object eight or ten feet away. My mind would unconsciously wander after a little, then back goes the attention to the given point; and after that you see various phenomena. Persistence in this habit will bring you into powers of concentration that cannot fail, after a time, in giving you the force to draw at will upon the Great Bank of Promise, and feeling sure that as ye ask ye shall receive. To pay me for this first lesson you can waft me a benison on the wings of thought.

Clyde, O. M. O. N.

Inspiration.

To the Editor of the Religio-Philosophical Journal.

Synopsis of lecture delivered before First Association of Spiritualists of St. Louis, February 2, 1890, by Rev. Jas. De Buchananne: "Christ, before his death promised 'another comforter, the Spirit of Truth,' that shall abide always. He also told his disciples that when persecuted they should take no thought what they should say, for it should be 'given them.' In other words, a spirit of inspiration was promised them.

The Catholic Church believes in inspiration, but limits it to an elected pope. The Christian Church, too, believes in a qualified sort of inspiration, as of a sermon or prayer.

We, on the other hand, believe that all of Christ's prophecies will be fulfilled. The promise of inspiration was of itself a guarantee of its fulfillment. The miracles of the Apostles were done by inspiration, and yet these became less and less frequent as time went on until in the dark ages they ceased altogether.

At the time of the Reformation, we again find evidences of inspiration. Undoubtedly the principles and spirit of the reformation were good and true. The leaders saw visions and dreamed dreams, yet the humanity of its leaders got the better of it. It led them to dogmatize and theologize until under the coating of form and creed we cannot find the true spirit at all.

The reason the Church is not taking with the masses is that the masses feel that it has no sympathy with them—nothing in common with them.

In regard to inspiration, we have seen it in all ages and conditions, not only in religion but in the sciences. Everything which we enjoy can be traced to inspiration. Music, oratory, invention, mechanics, art and sculpture owe their very being to inspiration. And better than all, in our daily lives the power of inspiration is felt in our every good thought and noble action, in our every desire to be good. "He shall abide with you always even unto the end." Not only on the platform or in the studio, but in the home, in the kitchen, in the workshop or the office shall it be felt. We are but opening our eyes to see the tidal wave of thought and inspiration which is about to sweep over the whole world and land us all upon a higher plane.

Modern Spiritualism is but a return—a coming to the surface of the Christ principle which has been so long buried and which is to take the place of the materialistic church. We hope our philosophy will not share the fate of other religions—never become so coated with creeds and dogmas that the truth cannot be found, but that it will remain clear and pure in its simplicity until men bring the body under the control of the spirit; until they conquer disease and death; until men can live until they wish to lay aside this body as a shell and put on the spiritual body, more fit for the soul in its grand conceptions." A. H. COLTON, Sec'y.

2109 Walnut St., St. Louis.

What is Death?

To the Editor of the Religio-Philosophical Journal.

Man is a representative of two worlds or conditions; he was brought into this earthly existence by natural law, he is therefore a natural being; he was brought here without his consent, and he had no part or lot in his make-up, and we find, by careful investigation, that he is taken out of the world without the consent of his will. This question, "what is death?" like many others which engage the attention of human thought, has to be viewed from many different standpoints. We therefore look at it from an orthodox side. Man is looked upon as the noblest work of God, "made a little lower than the angels;" that he is conceived and born in sin, and unless he repents of his manifold sins and transgressions, he can never enjoy the company of the redeemed and blood-washed. He is therefore confronted and is forced to believe this without reasoning, and to say aught against the prevailing belief would be sacrilege and he would be considered an infidel, for "he who believes not is condemned already." He is taught that unless he is converted he will be lost eternally. The final closing up of his life is therefore looked upon as something dreadful, for when this trying time shall come the great question arises, how will it be with his soul? We find that it is not the passing out that gives so much concern, but it is what is to come after death. All Nature appears to die; we see the leaves fall from the trees, withered and dead; the grass fades when touched by the cold frosts of the autumn season; but the trees may lose their foliage, the grass appear to die yet the life of the tree is not injured, the vitality is still in the roots of the grass. We notice, as soon as the warm rays of the sun in early spring come to revive all nature which has been reposing, as it were, during the chilly winds of winter, that the trees are again clothed with leaves; the freshness restored to the grass. Neither trees nor grass were dead; they had only passed from one condition to another. Now the question of death is to a very great degree just what we conceive it to be. Some look at it as a sleep, but this will not do for when the inscription was placed on the cemetery gates, that death was an eternal sleep, the streets in France flowed with blood. Why? Because it disabused the minds of the people of everything like future punishment. If we look at death as an existence, then it is something that is mournful and unwelcome. The bible declares that "As the tree falleth so it shall lie," and this conveys to our minds an existence which will be broken up by the trumpet sound, when time shall be declared to be no more. Returning to Nature for further proof of this question, we see the butterfly, as it wings its way o'er hill and dale, changed wonderfully from the conditions in which it was so recently encompassed. The caterpillar, which was its environment only a few days ago, is now of no use; it has served its purpose and therefore it will return to its former element. The caterpillar was constantly in danger of being trod upon by passers by, but, now in its new condition, it is able to keep out of harm's way. But we must not forget that the beautiful butterfly was formed in that clumsy, woolly body; but the life has gone, a change has taken place; there was no death, only the old body which is no longer required, has done its work and is therefore but a lifeless mass. Now, what is death? It is the change, or the going out of the life or soul of man that is an absolute necessity. What would the butterfly do if it had to carry that old body around with it wherever it went? It would be an encumbrance to it. And what would we do if we were compelled to take these old bodies with us in our new conditions? We see, then, that death is only a change in order that our spiritual natures may become more fully developed. When in childhood, we learned the alphabet and the multiplication table; and while we are not supposed to go through life repeating them, there is not a word we utter or a calculation made but that one or the other is called into use. And so in this earthly existence, which is our preparatory state; we are learning through spiritual intelligence the spiritual alphabet which will be of great importance when we enter upon life on the other side. Then, as death is only a change, and not an existence, why should we shrink from it? Why should it be apprehended with such horror? We think the prime cause of being afraid of making the change is due to not being sure what is to follow the change. Those who have been taught from their early childhood that it is only the righteous who shall enjoy that eternal felicity, and as the chance is so very much limited, they have the fear of being lost. If people understood natural laws concerning the article of death, their minds would be disabused of the idea of this lost condition, and what a change would be brought about if this could be effected. A. D. INGRAM.

West Philadelphia.

The Sooner the Better.

To the Editor of the Religio-Philosophical Journal:

I am pleased to note that so many of our people see the necessity of organization, and in my judgment, you have struck the key-note. While I have no particular choice by what name the fountain of all spiritual essence may be called, I do believe that the name by which it is recognized by all enlightened nations would meet the approval of the great majority, and would require less explanation and definition. I therefore accept "God as our common Father and all mankind as brothers," and the sooner some such organization is effected the better.

The labors and researches of our scientists and philosophers have been sent out broadcast over the land, and have been trimmed and pruned by modern scientific and theological authors, covered over with some of the moss of past centuries and then presented to the public as fresh scientific and theological food. Note the wonderful coating that mesmerism and clairvoyance has received by the manipulations of the French savants. A work on hypnotism can now find room on the shelves of any library, and the duplicated demonstrations of Mesmer, Buchanan, Brittan, Cadwell, Fahnestock, and a host of others, are wonderful when read under the new title. But had the name suggested by the celebrated Dr. Hammond been adopted, the influence might have been more effectual and potent. He suggested that it be known by the euphonious title of "Syggignosism." A syggignostic treatment for the cure of "la grippe" would, in the language of the "Vassar Girl," have been "awfully splendid." The air is full of our advanced ideas, permeating church and state, cropping out in the revision of constitutions and creeds, robbing the devil of his hoofs and horns, thereby depriving the old time minister of his stock in trade and the political demagogue of his "boodle." Let us then organize without delay, and by unity of thought and concert of action we will array the influences of our demonstrated philosophy in line of battle against the hollow shams and pretences that now pass for pure statesmanship and undefiled religion. And in the near future, by our struggle for the supremacy of our advanced teaching, we will have established by practical demonstration the "Fatherhood of God and the brotherhood of the race."

Accept my congratulations for your triumph in the Wells case. It is of itself an argument in favor of organization. The attack on an organization that would of necessity detect and expose fraud would not have been made. JACOB RUMMEL.

Centerville, Iowa.

Drifting or Guiding?

To the Editor of the Religio Philosophical Journal

In the ocean of life which surges round our globe, each individual of mature years is either drifting or guiding. If you were about to cross the Atlantic, would one take passage in a vessel which one were assured from the start would be allowed to drift blindly on its course? And yet how many individuals allow their own mortal barque to drift aimlessly about on the uncertain sea of life! Each one of these barques has in it the divinely furnished pilot, reason. Unthinkable millions have crossed the troubled waters of life's great sea to the ports of the hereafter. For nearly a half-century they have been giving those still afloat on the tide, charts and directions for guidance in the voyage. Are we standing agape at the tidings they bring us, foolishly feasting ourselves to a state of torpid inaction thereon, or lazily lolling along in the absurd notion that the spirits will manage it all for us? Ought we not rather to set ourselves about an earnest endeavor to comprehend these charts and instructions, and assiduously seek to qualify ourselves to properly use them in the voyage before us? Not only this, but is it not our duty to so collect, arrange and classify as to render them most useful to those who shall follow us? How else can we show ourselves worthy of the great benefactions which have been vouchsafed the age? Who will continue benefactions when they are but selfishly received, half appreciated, and scarcely used? In such a case, would it not be wise to withdraw them altogether?

Is it not with a movement much as it is with an individual? If allowed to drift, will it not inevitably gather in its mass much debris? Who has not seen masses of floating driftwood in river, lake or ocean? They are apt to contain much that repels and little that is attractive unless it be to plunderers and beasts and birds of prey. Dead carcasses, old hulks, ruin and decay often mark them with—sometimes rendered all the more striking by its hideous environment—a form of symmetry, utility and worth, worthy of all effort to obtain, copy, and preserve. Aye, there may perchance be found material wherewith to construct staunch, seaworthy vessels for perilous voyages of discovery which are big with promise to the hardy voyagers. But how much better one goodly vessel, leaving port in the hands of trusty pilots, than all these masses of aimlessly-drifting miscellany!

Modern Spiritualism is the heir of all the ages. In its forty years of progress has it gathered somewhat of driftwood? Let us bestir ourselves to cull therefrom all of symmetry and worth that we may appropriate it to wise purposes and change the mere drifting into beneficent guidance. Let us bury the foul shapes, carrion and decay in the generous soil of truth, or burn them in the consuming fire of just love to the end that they may no longer attract plunderers, hyenas, or ghouls. Has it not thus gathered? Let us man the mighty ship—nay, make it a fleet which shall not drift, and so gather an unsightly mass in the future, but shall be guided by the helm of reason, impelled by the force of love. Thus, under our immortal chart of instructions, shall the brotherhood of man, under the Fatherhood of God, cross all the sea of life. And if it encounters on the way the sunken rocks of ignorance, the whirlpools and reefs of prejudice, the frozen waters of scorn, or the psychic hurricanes of hate, ride safely through them all gaining but added beauty, strength and security from the obstacles it met and overcame. And as rays of limpid light through the darkness scatter and dispel it, so shall the voyages of our good fleet ship, Spiritualism, hither and thither through all the highways and by-ways of the great sea of human life, render impotent or dispel the causes of wreck and disaster.

To organize the ship and the fleet—what a work! what a privilege! Where are the builders? The angel-world has already furnished a goodly supply of material. Man's investigations of the infinite bounty has discovered others. To wisely combine them into organic, guided usefulness, requires time, talent and money. Happy he who can furnish all these. Blessed he who will furnish either, or all.

C. W. COOK.

Notes and Extracts on Miscellaneous Subjects.

The Eiffel tower, in Paris, is 994 feet high.

The Washington monument is 555 feet high.

The tower of the City Hall, in Philadelphia, is 535 feet high.

Emperor William's visit to Constantinople cost the sultan over $1,000,000.

Geneva is said to be the cheapest city in Europe for a permanent residence.

Chinese matches are competing sharply with the Swedish product in Europe.

The United States bought over $2,000,000 worth of eggs from Canada last year.

The mikado of Japan is very fond of horse racing. He is, in fact, a stable monarch.

It requires twenty-two volumes to register the different cattle brands of Arizona.

No name nugget, found at Weebville, Aug. 1, 1869, weighed 12 pounds, worth $2 280.

Sir Dominic Daly nugget, found Feb. 27, 1862, weighed 26 pounds, and sold for $6,240.

A plague of monkeys afflicts Tanjore, in southern India, and a reward is paid for their destruction.

The new king of Portugal is a crack shot, and two years ago took the first prize at Wimbledon.

No name nugget, found at Bakery Hill, March 6, 1885, weighed 40 pounds, and was worth $9,600.

Nil desperandum nugget, found at Black Hills, Nov. 29, 1859, weighed 45 pounds, and sold for $10,800.

Uncle Jack nugget, found at Buningorg, Feb. 28, 1857, weighed 23 pounds 5 ounces, and was sold for $5,620.

An old lady and a child of twelve years are reported to have been devoured by bears in Arizona recently.

The spire of Cologne cathedral is 511 feet high, and that of St. Stephen's church, in Vienna, is 470 feet high.

The young empress of the Germans is having 1,500 diamonds set. Eleven pearls will relieve their brilliancy.

The St. Rollin chimney, at Glasgow, is 460 feet high, and Cleopatra's Needle, in New York City, is 68 feet high.

The idea of having an "old" slipper specially made to order to throw after a bride appears to be a New York fancy.

Welcome Stranger nugget, found on Mount Moliagel, Feb. 9, 1869, weighed 190 pounds, and was worth $45,600.

Professor Frank Stouch has taught 23,685 persons at Reading how to dance. It took him fifty-three years to do it.

The garden next to the little cottage in which Edgar Allen Poe lived at Fordham has been covered with ugly tenement houses.

A large snowy owl perched on the spire of a Catholic church in Philadelphia the other day, and sat there until nearly night.

Queen Louise of Denmark lately celebrated her seventy-second birthday at Friedensborg, surrounded by her children and grandchildren.

Princess Militza of Montenegro divided the 1,000,000 roubles presented to her by the czar of Russia as a wedding present among the needy inhabitants of Montenegro.

The dowager empress of China takes a great interest in the development of the Celestial kingdom, and spends a great deal of time in consultation with railroad projectors.

King Dinah, the Senegambian who made a sensation in Paris, started for his native land in a precarious condition. His constitution has been wrecked by his life in the French capital.

The king of Bavaria smokes 100 cigarettes every day, and is so fond of seeing blazes that each time he lights a cigarette he sets off a box of matches just for the fun of seeing them burn.

Emile Zola is anxious to visit this country. He has not the usual French prejudice against other lands, and is said to have read a good deal of American literature. He is especially fond of Bret Harte's work.

The prince of Patagonia and king of Araucania lives in Paris. He is not holding his throne for fear of the Chilians. His name is Achille, and he is of Irish origin. In 1878, after many adventures, he was made king of Patagonia.

Prince George of Wales commanded a torpedo boat during the recent British naval maneuvers. When at last the pennant was hauled down he personally thanked and shook hands with every member of the crew and gave to each his photograph and a sovereign.

Col. B. C. Barkley of Charleston, S. C., says that the curlews and sea gulls on that coast eat more clams that the entire population of the city. They pick them up, carry them into the air, drop them on the rocks and break them open, then swoop down and feast upon them.

A correspondent of a New York paper writes that there are probably 10,000 head of deer in Maine. This statement was shown to H. O. Stanley, game commissioner, in Portland. He shook his head. "Too small, too small," he said, "there are nearer 20,000—they are everywhere."

John McCree, the third oldest citizen of Pike County, Missouri, seventy-seven years old, married the first white child born in Pike county, shipped the first boatload of apples to Galena from Pike county and made the first barrel ever manufactured in the county. He has been a very successful business man.

John Garnett, a British sailor, died in the Seattle hospital last week. He told his attendants there was a cache on Apple Island, lying between Vancouver Island and the mainland, that contained $160,000 in gold dust that came from Fraser River. He had no map to give the exact location, but the island is a small one.

The king of Siam is a magnificent object in state attire. He glistens from head to foot with jewels worth more than $1,000,000. He was a father at the age of 12, and is now only 36 years old. The king is a good fellow, and very kind to his 300 wives. He is very progressive, and has done a great deal of good to Siam.

Queen Victoria is one of the four most accomplished linguists among women of imperial rank, the other three being her daughter Victoria, the widowed German empress; the Russian czarina, and the Austrian kaiserin. The queen is master of French, German, Italian and Spanish, not to mention Gaelic and the Indian tongue.

The Connecticut muskrat's winter hut rose like a Chinese pagoda out of the waves of ponds and rivers last fall. Last year the water rat built his house in a similar way, and he had to run it up two or three stories higher after winter set in. Every one knows what phenomenal rains and floods followed. Consequently weather prophets surmise that the winter will be very much like the last one, with little snow and frosts and plenty of water.

Most of the old houses on both sides of the Tiber, at Rome, have been removed, fine embankments of masonry have been erected, slightly deepening and widening the river to an average width of sixty-five yards, and on top of the embankments on both sides esplanades are formed as on the new Thames embankment at London. One of the new bridges crossing the stream is thirteen yards wide, and near it, at either end, stand new buildings seven stories high, completely shutting out the views of the Janiculum and San Pietro hills.

For the Religio-Philosophical Journal.

THE SOUL'S IDEAL.

C. LEWIS SNYDER.

Why wilt thou yield thus feebly
To lower impulse strong?
Why wilt thou listen gladly
To a voice that counsels wrong?

Live to thy soul's ideal,
Casting vain pride aside;
Live thou a life that's real
See thou the nobler side.

Aim at the highest summit
Of the spirit's fairest dream;
Set not a line of limit
Let aspiration stream.

Let the fair vision guide thee,
Seek thou its beaming light;
There shall no ill betide thee
When in the path of right.

Seek ye a soul's ideal
Who have not learned its worth;
Your highest thought revealing,
To purest words give birth.

Follow with dauntless purpose
What seemeth wholly good;
Heed not the sad reverses
That others brave have stood.

Heed not the taunts and jeering
Of earth's wild, maddened throng;
Let not thy ear give hearing
To words that counsel wrong.

Let there be born a purpose
Of purest, strongest might,
To battle for the helpless,
And for them win the right.

Set thou against oppression
A heart of flint and steel;
Nor ever yield concession
To a tyrant's lordly weal.

Seek not the good of fashion
Nor pride of worldly fame;
Ask but the full possession
Of a fair untarnished name.

Crave not the wide world's praises,
Nor wealth's polluting power;
Strive for the gentle graces,
The spirit's richest dower.

Knock at the door of wisdom;
Learn thou the laws of life;
Seek for the higher freedom;
Cease thou the baser strife.

Heed thou the gentle voices
Of life's ideal guides,
With a heart that e'er rejoices
Whatever ill betides.

Fight thou life's battle bravely
Nor seek to shun the strife;
Work out your fate right nobly,
And live the purer life.

Thus is the end accomplished
That we should seek to win,
A perfect soul unblemished
And purified from sin.

A Trance-Medical Stupidity.

This paragraph of a case of trance is going the rounds of the newspapers. The stupid ignorance of such cases, which leads doctors to such a course—forcing beef tea down the throat of a girl in an unconscious state may be dangerous or fatal, preventing her from waking naturally. The almost suspended bodily action in a trance needs rest and quiet—not beef tea. "John Carpenter, a farmer near Westport, Mo., has a servant girl problem that is keeping him awake o' nights these days. About 10 days ago Carpenter's girl, Annie Praker, became drowsy, and suddenly she dropped asleep. She's been asleep ever since. Four doctors have been working upon the girl for a week and they have been unable to arouse her. The housework is going to the dogs, and John Carpenter realizes it, but the girl keeps on sleeping sweetly, peacefully and with evident relish. The doctors have forced beef tea—at 50 cents a jar—down her throat, and she's thriving, but the physicians are discouraged and unless the young woman soon shows some signs of reformation her employer will get discouraged, too, and she will be permitted to die or get well unaided. Superstitious people say that Annie's soul is in heaven and that she will never rally."

Solomon *did not*, as many believe, discover the formula of Dr. Bull's Cough Syrup.

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Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

Look Here, Friend, Are You Sick?

Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of *Floraplexion*, which is a sure cure. Send to-day.

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Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

Consumption Surely Cured.

TO THE EDITOR:—

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T. A. SLOCUM, M. C., 181 Pearl St., New York

The Light of Egypt is creating much interest and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, $3.00.

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More remnants of the famous old bridge of the Romans at Mayence have been discovered recently. In digging for the foundation of a factory a short time ago laborers found a massive pillar of square cut stones, which 1,900 years ago helped to support the bridge. The pillar was without seam or crack. After digging down sixteen feet the workingmen gave up trying to find the pillar's base.

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"For a number of years I was afflicted with biliousness which almost destroyed my health. I tried various remedies, but nothing afforded me any relief until I began to take Ayer's Pills."—G. S. Wanderlich, Scranton, Pa.

"I have used Ayer's Pills for the past thirty years, and am satisfied I should not, be alive to-day if it had not been for them. They cured me of dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since."—T. P. Brown. Chester, Pa.

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these Pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 26 East Main st., Carlisle, Pa.

"Ayer's Pills have been used in my family upwards of twenty years, and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afforded me greater relief than any medicine I ever tried."—Thomas F. Adams, Holly Springs, Texas.

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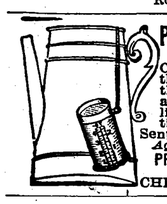
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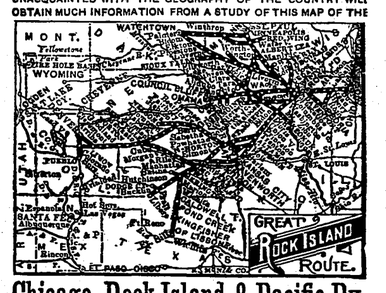
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A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK."

Mrs. Emma Hardinge Britten in the *Two Worlds* makes brief editorial reference to "The Light of Egypt." Here is what she says:

We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies Lot only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, fact and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy of "The Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled *The Path*, after venting on this fine work all the abuse, scorn and display of ignorance and in olence that his malice could dictate, ends by adding that this book is "by Mrs. Emma Hardinge Britten." We trust it needs no open disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mendacity could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT."

In the August issue of his bright little paper, *Light on the Way*, Dr. Geo. A. Fuller, medium and lecturer, refers to "The Light of Egypt" in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of *Light on the Way*, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting and throws much needed light upon subjects of vital importance. It is not written like many theosophical works, for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and certainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will now present a few selections.....In our next we will follow "The Light of Egypt" still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

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(Continued from First Page.)

jiminy of oppick chasm! No feary bravy go wigg wammy squaw papoosy! Waughoo!"

Being somewhat familiar with the esoteric vernacular of our Mahatmic aborigines of the medical persuasion, I understood this truly theosophic potentate to say, through the vocal organs of Dr. Frazier's Sacti, that he was an Indian of large stature who practiced medicine in the Akasic locality known to mortals to be some distance from their unided vision; but that, nevertheless, he had come all the way back to earth to enable this medium to cure the decussation of the corpora quadrigemina of the optic chiasma; that was to fear nothing, but be brave, and I might safely return with my wife to my home and child. Which kindness encouraged me, though the anatomy of my brain had got a little mixed, apparently, in the great chief's mind, owing to the imperfect conditions under which he communicated through Sacti's mediumship. But the ordeal was not yet over: I had still to hear my fate from the Doctor himself.

I have conversed with lightning-rod men; I have been interviewed by book-agents; I have met commercial travellers for hardware stores; I have seen editors of theosophic periodicals; I have attended church fairs; I have read epitaphs on tombstones; and I have lived in sight of the Washington monument. We will waive all that in view of the monumental lying, colossal cold cheek, brass-bound, copper-riveted, clean chiseled impudence with which Frazier delivered his professional opinion. The gist of it was this, politely worded, in fairly good English, with as good a counterfeit of sincere conviction as I ever knew.

I must excuse him, he said, for his strange actions on my entrance, but his nature had become by cultivation so susceptible to evil influences, that he had at once sensed the many devils that infested my aura. That I was, in short, obsessed by wicked spirits who sought to ruin and destroy me. That he had had many such cases, in which he had been uniformly successful. That he was by no means sure that the other doctor who had told me that my chas—my decuss—my difficulty in the head—had named it correctly; but that he had no doubt he could remove it by proper treatment if I would join his class of patients for a few weeks; some of them, he said, had been even worse than I appeared to be, yet had been dispossessed of their devils by the magic of his will-power trained in the science of occultism, etc., etc., etc.

I thanked him for this encouragement, and wished to enquire what his terms would be, including the fee for the present consultation. He replied with entire propriety, and his terms were modest, I thought, for the privilege of sitting in his back yard. He seemed to grow more interested in my case, and as I held my idiotic kitten-drop countenance firmly to its work, his suspicions seemed allayed and hopes rising. Then he volunteered further information respecting my private demons. Not content with preying upon my health, he averred they were plotting to get possession of my property through some wicked men they had got on their side in New York.

Though this was clearly a random shot, my kitten-drop nearly failed me at this evidence of the fellow's luminosity of clairvoyance. By the prophet!—I mused inwardly—I wonder whose pal this phenomenon will turn out to be—no; it cannot be; he is too sharp a rogue to be anybody's tool but his own and Sacti's; and yet it is a fact that one of the New York theosophical fakirs had, a little while before, requested me, under pain of ex-communication and disfranchisement, to turn over to him all the money belonging to the Gnostic Society of Washington.

How I at length escaped with my friend from such a great big black magician as poor little Frazier I cannot tell. Was it all a dream—the baseless fabric of such stuff as we are made of, I asked myself, as I settled comfortably in my hammock, lighted a cigarette, and opened the RELIGIO to see whom its wicked editor was hotpotting that week.

Washington, D. C. F. T. S.

ORGANIZATION.

H. F.

Will you permit me to contribute my little mite to the general cause? In my response to your seven standing questions, I stated that the greatest needs of the hour were concentration and purification, and that a general call should be made to all Spiritualists to get their opinions, to see if they were ready to concentrate and unite. I am very glad that you have taken the preliminary step, perhaps unintentionally, for your short article on "Unity" can hardly be considered a general call. Nevertheless, such has been the effect, and it is this that I am thankful for.

But we must not stop here, for if we did what would be the result? The call having been made to men in the flesh, men in the flesh will respond; they will form a platform, organize the society and elect a man in the flesh for a leader or president. In short it will be a man-made affair all the way through. Will it prosper? I am afraid it will not, for the time for man-made churches, man-made religions, man-made doctrines, man-made governments and man-made gods with their ecclesiastical societies, is past. They must and will perish. They will crumble to pieces and out of the rubbish there will arise a temple, a grand, magnificent structure not built with hands, nor built by man, nor built upon the sand; neither will it be built of rock and mortar: but it will be a temple of humanity, built upon the rock of truth and revelation from above, and its pinnacle will reach into the Spirit-world, into the highest heaven, and its grand master-builders and their central offices will be located in those heavens from whence they can oversee and control the work of the workmen below. And angels will be the masons who shall select the material, hew it, polish it as well as may be and assign to each human soul its proper place. And it will prosper and grow "until it covers the whole earth, as the waters cover the mighty deep," and all nations, tongues and peoples shall find shelter therein and may become members thereof. But if men in the flesh are permitted to organize this society, in what manner would it differ from other church societies? In nothing except perhaps in a few principles embodied in the platform. And what guarantee have we that our platform is more perfect than that of our predecessors or that organization will be more lasting? We may know a small portion of real truth, but is this a proof that we are obeying and applying it? Is it a proof that we are more infallible than our neighbors? If such a society were organized, what guarantee have we that the rubbish of humanity, the unprepared as well as the acceptable portion of the community would not be admitted as members, perhaps for personal and sinister motives, or simply because they are wealthy? Certainly there must be some provision made to keep such rubbish out until they are prepared. And who is there among us that can say to his brother, "stand off, I am holier than thou"? Who can determine the spiritual status of a man by the cut of his coat or by the phrenological bumps on his head? In short, would it not be well to apply to the Spirit-world for light on such an important subject? Would it not be well to ask all of the best and highest guides and controls of our best and most irreproachable mediums and lecturers to give their opinions and advice on the matter through their respective media or some other channel? Let them form such a society in the Spirit-world, if one does not already exist; let them select a president and let them also select a medium on earth through whom they will transmit their instructions. If they refuse to enter into the matter, and say that the time has not yet come, it simply behooves us to wait, for there is no use trying to proceed without them, for all such attempts will meet with failure as heretofore. It may be argued that it will be as hard to tell who our best guides and mediums are, as who our best neighbors are. True. But by their fruits we shall know them. Their answers will tell. The advice of all well informed and more advanced grade of spirits will be unanimous. It will be in the direction of spiritual development and the subduing and conquering of all the desires and passions of the flesh. While all regulations leaving a chance for the exercise or encouragement of the latter should be rejected, I would not, however, consider even the spirit-society as infallible, but would hold all instructions and advices received from them, subject to approval or rejection by a committee elected by the earth-society assembled in public conference. In this manner we would get the very best instructions and at the same time exercise our own discretion in regard to the execution of them. Such a society, having its headquarters in the Spirit-world, would not only be the greatest novelty of the century but it would also meet with the undivided favor of all nations, for all nations would be represented.

Hon. Sidney Dean on Organization.

To the Editor of the Religio-Philosophical Journal:

Repeated courtesies place me under obligations requiring acknowledgment. To refuse would be to violate my natural instincts and the habit of my entire life.

Your courteous reference to a lecture of mine,—which appeared in the columns of the *Banner of Light* of the 21st ult. and by the editor entitled "Individualization vs. Crystallization,"—in the leader of the RELIGIO-PHILOSOPHICAL JOURNAL of the 25th inst., and your kindly expressed hope to find me, ultimately, with the movement for the unification of Spiritualists, leads me to set aside my determination not to trust myself or my views before the spiritualistic public, any further than honest, conscientious platform work would be tributary to that end. It is but little more than a twelve-month since my ten years' of study and careful examination crystallized into a public acknowledgment of the substantial verities of the spiritualistic philosophy and phenomena, and such "young converts" should exercise the grace of modesty in the presence of the more experienced and able of its disciples and advocates.

Please give me credit, Bro. Bundy, for thinking much and earnestly upon this question of unification, and of many kindred questions involving the supremacy of spiritual truth among the enlightened minds of the world. If the wish were always supreme, then a fitness for unity would exist to-day, and to morrow our united hosts would be ready for numbering as a compacted organization for successful propagandism and defense.

But we must not ignore facts, nor blindly follow hopes which have no practically reasonable basis. We must accept human nature as it has been and is and not as we wish it to be. In matters of faith, religious concernment, polity and policy, man has disclosed and continues to disclose the same element the excess of which gives the mule such pre-eminence among beasts. There is more than a touch of self-will, stubbornness and mental independence in us all. The humble fishermen, tax gatherers, and unlearned disciples of the great Nazarene could not agree because of personal, natural itching for leadership and distinction. The apostles who followed them, quarreled over doctrines, and sometimes the disputes were sharp, if not acrimonious. Paul's almighty sovereign who elected and reprobated souls at his own pleasure, did not harmonize with John's loving paternal deity, and Peter's insistance upon soul-faith, found modification if not antagonism in the demands of James for more and better "works" as a condition of salvation.

The quarrel of eight centuries over the chasm between the Roman and Greek Christian churches,—continued in fact to this day,—has had for its principal foundation the question—which a universe of finite minds could never determine.—as to whether the Holy Ghost had a double or a single proceedure; whether it proceeded from the Father and the Son, or from the Father alone. Over that dogma the mule in Christian men has brayed and kicked for fifteen or more centuries, and *cui bono?* The sectional fagments of organizations throughout the Christian world,—not to speak of the non-Christian millions who are as hopelessly shattered,—testify to "the much of a muchness" of all human kind. (Pardon the expressive slang phrase.)

Are Spiritualists, as a class, an improvement upon the old? How gladly would we answer yes, if we could, truthfully! As the discipleship of a spiritualistic philosophy we are more hopelessly riven and disintegrated than are our brethren who accept the Christian faith and build their dogmas and creeds upon it. We agree upon the facts, the phenomena, for these are palpable to our spiritual and material senses, but the moment a philosophy is sought to be established, a religion for the soul to be confessed, an organization projected, then our nebulous condition becomes painfully apparent, and a multitude of comets, with or without orbits, thrust themselves into the spiritual universe of thought and action.

Is the spiritualistic world ripe for unification? That, at present, is the only question to my mind. Let us all try to be practical. It is with difficulty that mere organizations for continuous public lecture services can be maintained. In all our leading cities, and in smaller places where there are many professed Spiritualists, we have many small inefficient and struggling organizations instead of one, two, or three fully equipped and working societies making their mark upon communities. This is the result of my observations in the East. Is the West better?

"The cause, my lord! the cause, the cause!" Is it the mule in human nature? What and whence its cure? I give my present thought in answer to the last enquiry: More light; a greater influx of spirit force; more detailed exhaustive revelation of great primal spiritual truths, and a preaching and practicing of the true spiritual gospel of love, charity, equality and unity. Will this come? My faith in the eternity of this great movement and in our unseen co-workers and my reason say, yes, and in the appointed time.

But, Bro. Bundy, let us follow out your plan practically and somewhat in detail, if it is to find body and form in the present condition of the spiritualistic mind and heart. Who will assume to call such a convention? Who shall be called as participants? Shall it be a delegated convention? How many societies, as at present constituted, will probably, or possibly, send delegates? In my judgment, not a tithe of them; and yet my judgment may be at fault, and I hope it is. If a meagre minority, only, meet and act, then the movement is "as dead as Julius Cæsar." If not a delegated, but a convention of self-constituted individual members, representatives of their own special views, then you will open a paradise for "cranks" and a pandemonium for spouters, and ubiquitous American orators not a few. Even you, my versatile and kindly hearted brother, would shrink from presiding over such a gathering, or from the herculean task of bringing order out of such chaotic elements.

Providing the rubicon can be safely crossed, the movement crystallized into a substantial organization, how is it spread, the dissemination of its simple, restricted platform or creed, to be accomplished? Where are the missionaries to the Christian and non-Christian heathen of the civilized world to be obtained, and whence the funds to feed and clothe them and their families while at work? Will the discordant, fragmentary societies surrender at call and fall into line? Will the mule in man surrender without a kick, and will our brother take his working place in line, subject to the request of his brethren, not to say their major vote, if such vote can be obtained?

Will those who live upon repetitions of phenomena, upon "tests," be satisfied with a study of the laws of each advancing step taken by our co-workers from the hither side of the Jordan of life? Will those now content to live in the sensuous, suddenly change to the spiritual? It is in the sensuous that the simulators, the frauds, the magicians and the ghouls practice their nefarious calling, controlled solely by their lust for shekels of the realm. Is the cause and its adherents, including all honest and true mediums of every established, and to be established phase of phenomena in just the condition for organization now? My judgment says no, but I voice it shrinkingly.

But, stop. The attempt to acknowledge your series of personal courtesies have led to this disclosure of some of my objections to a present attempt at gathering a national council. Who is wise enough to open the way and show us how a practical unification and organization can be accomplished? You, my brother, see danger in delay. To me there seems more danger in precipitancy. We are both seeking the best for truth and its growth. May the spirit guides part the clouds of doubt and indicate the will of our co-workers of the celestial spheres.

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